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THE CROWNING OF
THE SOVEREIGN

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DR. JOCELYN PERKINS

has also written

CORONATION BOOK

THE MOST HONOURABLE ORDER OF THE BATH

CATHEDRALS OF NORMANDY

WALKS IN ROUEN

FRENCH CATHEDRALS

ORGANS AND BELLS OF WESTMINSTER ABBEY

HENRY VII'S CHAPEL AND ITS HIGH ALTAR

WESTMINSTER ABBEY, THE EMPIRE'S CROWN

The Crowning of the Sovereign
of Great Britain and the
Dominions Overseas

A Handbook to the Coronation

by

JOCELYN PERKINS, C.V.O., D.C.L., D.D., F.S.A.

Sacrist of Westminster Abbey



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PREFACE

My object in writing this book is to provide in an accessible and portable form sufficient material to help those many people who have neither the time nor the inclination to delve into a great mass of ancient lore, to acquire an intelligent understanding of one of the greatest and noblest services in the world.

Partly for this reason and partly for lack of space I have omitted any detailed description of three accompaniments of the Coronation ceremony in former days, viz. the Royal Progress from the Tower to Westminster, the Liturgical Procession from Westminster Hall to the Abbey, and the Banquet, all of which, it is to be feared, must be regarded as obsolete.

With the aid of the illustrations and the varied descriptions of the great ceremony by a succession of eye-witnesses from the seventeenth century onwards, they should be able to form a clear mental picture of the happenings in the Abbey when the great day arrives, while those chapters which are somewhat more antiquarian in character, will enable them to grasp the significance of the long series of striking ceremonies which are associated with the Sacring of a British monarch.

If, as may be possible, the precedent of the marriage of their Royal Highnesses the Duke and Duchess of Kent is followed, and the solemn

ceremony is broadcast to the world, they will be enabled with the aid of the Order of Service used at the Coronation of our late beloved Sovereign and his Consort printed herein, and the notes by which it is accompanied, to assist (in a manner which would have seemed incredible even twenty years ago) at the Sacring of His Majesty King George VI and Queen Elizabeth, whom may God long preserve.

This volume makes no claim to erudition. Those who would make a study of the vast mass of Coronation literature which exists, should turn first and foremost to the writings of the late Dr. Wickham Legg and his son, Mr. Leopold Wickham Legg, and the splendid work entitled *The Great Solemnity of the Coronation*, by the late Canon Douglas Maclean; Taylor's *Glory of Regality*, and the many histories of Westminster Abbey. For the Regalia they cannot do better than consult the admirable works by Sir G. Young-husband and Mr. C. Davenport.

JOCELYN PERKINS

5 LITTLE CLOISTERS
WESTMINSTER ABBEY

Foundation Day, 1936

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THE CROWNING OF
THE SOVEREIGN

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I

THE STORY OF THE CORONATION

A SHORT SURVEY

THE first Coronation of a King of which any actual record exists was that of Egferth, King of Mercia. It took place in the year 785, his renowned father, King Offa, playing a prominent part in the ceremony.

The Pontifical bearing the name of Egbert, who was Archbishop of York in the same century, contains the earliest information we possess of a liturgical character.

For the most part, however, the Sacriings of our Anglo-Saxon monarchs, in so far as they have been rescued from the dim obscurity of tradition, are not remarkable for any specially outstanding features, save for the solemn enthronement upon the historic stone at Kingston-on-Thames. From the reign of Edward the Elder onwards it was the custom to lift up the Sovereign and place him in this exalted position. The gallant Athelstan was one of the first. 'A thin spare man with his yellow hair beautifully inwoven with threads of gold', vested in his purple robe with his sword depending from a jewelled belt, the new monarch took up his position 'upon a stage erected high' that he might be 'seen the better of the multitude'. He was then 'elevated' upon a shield and carried into the church where the Primate, Aldhelm, was awaiting him. Such was the enthusiasm aroused by the event that Athelstan found himself within an ace of being tossed into the air by his Saxon warriors.

Seven Sovereigns and perhaps more have undergone this solemn enthronement on the banks of the Thames.

The last of these Kingston monarchs was that unhappy misfit Etheldred II, so justly styled the 'Unready'. His wretched career of thirty-six years, during which he simply staggered on from bad to worse, derives a special interest from the untoward happenings at his Coronation, when Archbishop Dunstan simply poured forth the vials of his wrath upon the unhappy man. Smarting with rage for the cruel murder of King Edward at Corfe Castle, his own special favourite, the Primate forthwith proceeded to denounce Etheldred in the most vigorous terms.

Because thou hast aspired to the Crown by the death of thy brother whom thy mother hath murdered, therefore hear the word of the Lord. The sword shall not depart from thine house but shall furiously rage all the days of thy life, killing thy seed, until such time as thy kingdom shall be given to a people whose customs and language the nation thou governest know not, neither shall thy sin, the sin of thy mother, as the sins of those men who were partakers of her counsels and executors of her wicked designs, be expiated, but by a long and most severe vengeance.

About one hundred years later Harold II ascended the throne of this land under equally sinister circumstances. We can picture to ourselves the impetuous and ambitious man breaking in upon the quiet of the death chamber of King Edward the Confessor, with a noisy band of followers at his heels, on that memorable Eve of the Epiphany in the great year 1066. 'Ye know full well, my lords,' exclaimed the dying King, who made a supreme effort to address the unseemly crowd, 'that I have bequeathed my kingdom to the Duke of Normandy, and are there not those *here* whose oaths have been given to secure his succession?' Undaunted by the solemn words Harold pushed his way to the bedside, only to be confronted by another awful warning. 'Harold, take it if such be thy wish; but the gift will be thy ruin.

Against the Duke and his Baronage no power can avail thee.'

Harold had his way, but the prophecy of his brother-in-law was fulfilled to the very letter. Before the year was out the Norman Duke had scattered the Saxon host, while Harold himself lay weltering in his blood upon the stricken field of Senlac.

This brings us to the historic Coronation of William the Conqueror, which took place within the walls of the Romanesque Abbey Church of Westminster, still fresh and white from the masons' hands. Determined to proclaim before his new subjects, far and near, his direct continuity with the last of the old Saxon line of Cerdic, William insisted upon receiving the Crown of the realm in close proximity to the remains of good King Edward lying in their quiet grave in front of the newly built high altar. It was a moment pregnant with a significance which not one of the vast multitude present could possibly apprehend. On that mid-winter day the foundations were laid of the British Empire that was to be, and the great Abbey then and there became the central sanctuary of the British race. It was not, however, an auspicious beginning.

Two rival nations assembled in the church to assist at this memorable ceremony. Saxon and Norman, rich and poor, gentle and simple, were congregated there side by side, the majority totally unable to comprehend the speech of the other. Accordingly, two prelates, representative of the two different races, had been commissioned to address this strangely mixed multitude, each in his own language—Ealdred Archbishop of York (for William refused all dealings with Stigand Archbishop of Canterbury) and Geoffroi Bishop of Coutances, one of the great cathedral builders of the eleventh century. A 'confused acclamation' arose from this strange mass of discordant elements, so soon as they were addressed. The Norman cavalry outside, puzzled by the strange

and unexpected sound, completely mistook its meaning. They hastily assumed that a conflict had arisen within the Abbey walls and forthwith proceeded to cut down every Saxon within reach and to fire a portion of the surrounding buildings. The congregation rushed forth in abject terror, to be trampled, not a few of them, beneath the hoofs of the horses. The Duke stood there almost entirely alone save for the group of officiating prelates. Ealdred retained sufficient self-possession at that terrible moment to extract the customary Oath from the new monarch, and there in the dim light of that Christmas Day, in an awful silence broken by the distant cries of his new subjects as they were felled to the ground, William Duke of Normandy, trembling for the first time in his life, like an aspen leaf, was solemnly 'hallowed to King'.

The next few Coronations are not characterized by any very outstanding features, but with the Sacring of Richard Cœur de Lion the performance of the existing office in its entirety is for the first time definitely recorded. The same remark also applies to the Supporter-Bishops of Durham and Bath and Wells, the State Swords and other details which have long been familiar as part and parcel of the official ceremonial. Unfortunately, the occasion was cruelly marred by the shameful massacre of the Jews, which has left so deep a stain upon the event. Unpopular to a degree with the great mass of the population, a proclamation had been issued forbidding any member of the hated race to appear before the royal presence. Curiosity on their part gained the advantage over prudence. Some of the leading Jews were recognized at the Banquet, and their English foes succumbed to a strange mixture of uncontrollable panic and a burning desire for revenge. To quote the terrible language of Richard of Devizes; 'in that solemn hour in which the Son was immolated to the Father, a sacrifice of the Jews to their father the Devil was commenced in the City of

London, and so long was the duration of the famous mystery that the holocaust could hardly be accomplished on the ensuing day'.

Of the Coronation of King John the least said the better. He declined to partake of the Blessed Sacrament, hurrying away from the church with all the speed he could command, while during the ceremony he was observed to be shaking with laughter from head to foot.

The Coronation of our third Henry indicates the commanding position which Westminster Abbey had already acquired by that time in the public mind. At the time of his accession the French, attracted to our shores by the political collapse which terminated the reign of his father, had overrun a large portion of the land, and Westminster was at that moment actually in their hands. The young King was accordingly crowned, though with somewhat maimed rites, at Gloucester, but this irregularity was regarded on all sides as highly unsatisfactory, although inevitable under the circumstances. Accordingly a second Sacring took place at a later date, at the hands of the southern Primate, the famous Stephen Langton, 'to the end it might be said that now after the extinguishment of all seditious factions he was crowned by the general consent of all the estates and subjects of his realm'.

The lengthy interval between the Accession and the Coronation of a new monarch which has now been customary for a couple of centuries finds no support in medieval custom. The Coronation of Edward I is the one solitary exception. In this case there took place a delay of two years due to the absence of the Crusader King in the Holy Land.

At the ill-omened Coronation of Edward II there were sown seeds of enmity which time proved powerless to heal. Archbishop Winchelsey was abroad and seriously ill. His place was taken by Woodlock Bishop of Winchester, whose prominent position gave immense offence. The

same remark also applied to the unpopular Piers Gaveston, the King's low-born favourite. 'None was neer to Peirs in bravery of apparell or delecacie of fashion; which (and for that the King gave him Saint Edward's crowne to carry in that pomp) greatlie encreased the offence of the lords against him.'

Little information has reached us regarding the Coronation of Edward III, save a brief notice of the sermon which was delivered by the Primate himself, a most unusual procedure. The text selected by Archbishop Reynolds—'Vox populi, vox Dei'—seems scarcely appropriate to the Sacring of a mail-clad Plantagenet, although, according to the preacher, the people had themselves selected him as their monarch.

The Coronation of Richard II is one of the outstanding events in the history of this celebrated rite. The *Liber Regalis* was drawn up for the occasion by the great Abbot of Westminster, Nicholas Litlington, and became the model for all future ceremonies. The entire ceremonial was conducted upon the most lavish scale. The Royal Progress from the Tower to Westminster; the creation of a large body of Knights of the Bath and the ceremony of the Royal Champion which, though they may have taken place in earlier reigns, are recorded for the first time in full detail, combined to throw a specially brilliant lustre upon the Coronation of the boy king. The splendid function was not, however, devoid of untoward events. Worn out by the length of the ceremony Richard fainted clean away. It was unfortunate, too, that the vigorous warning against over-taxation contained in the sermon delivered by Brenton Bishop of Rochester should have fallen upon deaf ears.

Of the three Lancastrian Sovereigns, that of the founder of the new dynasty was by far the most memorable. The Stone of Scone is for the first time mentioned as having figured in the ceremony, possibly with the object of emphasizing the legality of the accession of Henry

of Bolingbroke to the throne. More important still was the use of the vessel of Sacred Oil (*q.v.*).

The Coronation of Richard III was surrounded by circumstances of scandal which he did his utmost to cover up by a display of lavish splendour. Three weeks before the Duke of York had been removed to the Tower to join his brother Edward V, the lawful Sovereign. True the Cardinal Primate, Thomas Bouchier, had pledged 'his own body and soul' for the child's safety, when removed from the Westminster Sanctuary; but the air was filled with unrest. No wonder the Abbey monks could muster but 'a faint courage', when the time arrived to chant the *Te Deum*. Much ill-feeling was caused, too, by the fact that five thousand 'gentlemen of the north' were appointed to act as the King's bodyguard. They were described by certain writers as being 'evil apparelled and worse harnessed which when mustered were the contempt of the beholders'.

The Coronations of all three of the children of Henry VIII were characterized by unfortunate incidents. Cranmer was responsible for an outrageous travesty of the ceremony of Recognition, which he altered from a definite consent on the part of the people of the land to the assumption of the Crown by the new King, into a mere assent to his 'consecration, enunction and coronation'. At the same time it must be confessed that the fearless, language of the Archbishop, delivered according to tradition from the venerable Tudor pulpit standing to-day in the Abbey nave, compels our unbounded admiration.

The superstitious scruples of Mary Tudor were fully in evidence, more especially in regard to the Sacred Oil, which she feared had undergone pollution six years' previously. Nothing save an entirely new supply furnished by the Imperial Ambassador could satisfy the Queen's morbid conscience, though it is only fair to say that the actual evidence is somewhat doubtful. The substitu-

tion of Gardiner Bishop of Winchester, too, for Cranmer, by which the traditional position of the Metropolitan See of Canterbury was set at nought, 'without any express right or precedent', was unhappy to say the least.

Queen Elizabeth was crowned with the ancient Latin rite, but it was an inauspicious commencement to her wonderful reign. The Oil was 'grease and smelt ill' and worse still, only one out of the whole bench of Bishops was willing to assume the responsibility of Sacring the daughter of Anne Boleyn. It is possible that a few of the prelates may have been present, but the entire ceremony was performed by Owen Oglethorpe Bishop of Carlisle, assisted by Abbot John of Feckenham. Thus not only the See, but also the Province of Canterbury were flouted.

James I's Coronation on the Feast of his namesake was the first to be solemnized in the vernacular and under reformed conditions. It was conducted, however, on conservative lines, for Archbishop Whitgift 'faithfully observed the forme sett downe in the auncient Booke kept at Westminster'. Unfortunately the plague was raging. The Royal Progress from the Tower had to be postponed, and altogether this event, the like of which had not been seen for upwards of half a century, proved somewhat of an anti-climax.

The Coronation of Charles I was thickly strewn with incidents of evil omen, viz. the stubborn refusal of the Queen, Henrietta Maria, to be crowned, the dissensions in the Westminster Chapter culminating in the supersession of the Dean: the injury sustained by the Rod with the Dove; the shock of earthquake sufficient to terrify Westminster residents, including the celebrated Baxter, then a boy at the School, out of their senses; the white vestments of the King, and last but by no means least the sermon by the Bishop of Carlisle. It was no wonder that a reign begun under such unpropitious circumstances should have terminated in tragedy.

On the other hand, this Coronation, mainly owing to the influence of Laud, who as Sub-Dean officiated in the place of Dean Williams, was a model of liturgical and ecclesiological propriety. The future Archbishop threw himself into the task of preparation heart and soul, and the Order of Coronation bears the tokens of his zeal and ability to this very day.

The whole country gave itself over to reaction after the dreary years inflicted upon the land by Puritanism, and the Coronation of Charles II was performed according to Clarendon 'with the greatest solemnity and glory that ever any have been seen in the Kingdom'.

It was far otherwise with the Coronation of his brother twenty-four years later. The abandonment of the Royal Progress from the Tower to Westminster (never to be revived on a similar scale) for reasons of economy was highly unpopular, and the fact that the money thus saved was spent upon the adornment of the Queen did not make matters any better, although Mary of Modena is said to have shone 'like an angel'. Worse still, was the shameless mutilation of the Service in order to satisfy the King's Romanist scruples. Archbishop Sancroft showed some years later that he was fully able to hold his own, hence it is all the more surprising that he should have surrendered so completely to the royal demands on this occasion.

The story of this Coronation has been recorded on an immense scale and with the most meticulous attention to detail by Francis Sandford the Lancaster Herald. The volume in which his labours are embodied is deeply interesting and in some respects invaluable, but it has done immense harm, in that his account of the shamefully mutilated service has furnished more than one unfortunate precedent.

As in the case of his father, James II's Coronation was thickly studded with evil omens, viz. the rending assunder of the Royal Standard floating from the White Tower,

the fall of the Royal Arms from the window of one of the London churches, and the collapse of the Champion at the Banquet. Moreover, it would seem as if nothing would induce the Crown to remain firm when once it was placed upon the King's head. To quote the unhappy Queen Consort, 'it appeared always on the point of falling and it required some care to hold it steady: there was a presage that struck us and every one who observed it'.

The Coronation of William III and Mary II is absolutely unique in the annals of English history. The tall Queen and the short King walked side by side as joint Sovereigns, with the Sword of State borne between them. Two of the chief symbols of sovereignty, the Orb and the Chair, had to be duplicated. On this occasion the ceremony of the Delivery of the Holy Bible, 'the most valuable thing that this world affords', was added and became permanently attached to the Order of the Coronation.

The next three Coronations can be rapidly passed over, though that of George II and Caroline of Anspach was rendered memorable by Handel's music.

A wonderful display of enthusiasm hailed the Coronation of George III, the first English Monarch whom the people had beheld for wellnigh half a century; but from a ceremonial point of view it was a hopeless muddle from beginning to end. The various authorities concerned fairly surpassed themselves in general incompetency. Although the sermon lasted barely a quarter of an hour, the ceremony in the Abbey dragged itself out to the appalling length of six hours. It is pleasanter to remember that the Crown of St. Edward was placed upon George III's head by Archbishop Secker, the same prelate who had already baptized, confirmed and married him. The Coronation sermon has more than once partaken of the nature of a prophecy, and on this occasion the preacher, the Bishop of Salisbury, actually made allusion

to the remarkable number of years during which the young King was destined to occupy the throne.

Sixty years later an attempt was made by George IV to rival even the Coronation of Richard II in general pomp and splendour. The whole affair was carried out with an utter disregard of expense, while every possible ancient custom, feudal or other, was revived in the hope that dust might by this means be thrown in the eyes of the King's subjects at a time when the unhappy relations between himself and his Consort had divided the country into two hostile camps. The attempt was, however, only partly successful. 'Everyone went in the morning with uncomfortable feelings of fear and dread.' That these misgivings were not without justification was shown by the undignified attempt of the Queen to force her way into the Abbey.

The Coronation of William IV was an epoch-making event though in a different sense to that of Richard II or Charles I. The cry of reform was in the air and the spirit of economy succeeded in carrying the day. It was scarcely wonderful that such should have been the case after the wellnigh scandalous expense of his elder brother's Coronation. Ancient precedents were flouted and old historical landmarks removed. The Liturgical Procession and the Banquet were both of them dropped and the grand national pageant of Plantagenets, Tudors, and Stuarts reduced to a feeble shadow; indeed, if the King had had his own way even the Service itself would have disappeared. His intentions were doubtless good, though singularly ill informed, and the 'half coronation' was little better than a fiasco.

At the Coronation of Queen Victoria the unfortunate precedent set by her uncle was followed, but the circumstances of the occasion were widely different. They seemed to herald a fresh start and they were coloured by a new and deeper spirit of loyalty. A wonderful picture of this memorable event has been bequeathed to us by

Dean Stanley. Those who witnessed it, wrote the great Dean, could recall

the early summer morning when, at break of day, the streets were thronged, and the whole capital awake; the first sight of the Abbey, crowded with the mass of gorgeous spectators, themselves a pageant; the electric shock through the whole mass, when the first gun announced that the Queen was on her way, and the thrill of expectation, with which the iron rails seemed to tremble in the hands of the spectators, as the long procession closed with the entrance of the small figure marked out from all beside by the regal train and attendants, floating like a crimson and silvery cloud behind her. At the moment when she first came within the full view of the Abbey, and paused, as if for breath, with clasped hands, as she moved on to her place by the Altar, as in the deep silence of the vast multitude, the tremulous voice of Archbishop Howley could be faintly heard, even to the remotest corners of the Choir, asking for recognition, as she sate immovable on the throne when the crown touched her head, amidst shout and trumpet and the roar of cannon, there must have been many who felt a hope that the loyalty which had waxed cold in the preceding reigns would once more revive, in a more serious form, than it had perhaps ever worn before.

The passion of loyalty which marked the year 1902 was no mere idealistic growth. To the personal qualities of Edward VII was added the tradition won by the great monarch whose reign had extended over sixty-three years of amazing progress. The hereditary and traditional aspects of the rite which remained in their pristine splendour were now reinforced by a popular enthusiasm the like of which had not been witnessed since the accession of George III or even that of Charles II.

For the first time, too, did the Imperial idea blaze forth into prominence, as the sons and daughters of Britain's Empire, gathered together from the ends of the earth to take their part. To the venerable traditions of the Middle Ages were added the modern splendour of a mighty

Empire, while a democracy, free and unfettered, united to proclaim the hereditary crown as its outward and visible sign.

Thus, the fervent but almost forlorn hope uttered by Sydney Smith in his famous sermon attained to its complete fulfilment some eighty-three years later when Edward, seventh of the name, prepared to ascend the steps of the Throne to fill the seat which his mother had so long and so worthily occupied.

Such, in brief, were some of the feelings with which the minds of even the least imaginative people were filled as the eagerly anticipated day drew near. None but a small innermost circle felt the slightest trace of misgiving. The Metropolis was filled to overflowing. A sense of joyful expectancy was in the air, and as the sun rose on the morning of the Festival of St. John Baptist, it seemed as though the glorious weather which invariably greeted Queen Victoria was destined to shine with equal splendour upon her eldest son.

Within the grey old Abbey a scene of bustling animation met the eye. The many hundreds appointed to sing or play at the solemn ceremony were gathering together to take part in the final rehearsal. At the east end a number of persons were engaged in making ready for the events that were to follow. The huge choir were trooping into their places in their galleries on either side of the organ. Massed together upon the screen was the orchestra rehearsing some of the instrumental music under the conductorship, for the moment, of Sir Walter Parratt. Nought remained save to add a few finishing touches here and there. The whole scene was characterized by a sense of joyous, expectant bustle.

But, while the band were engaged in their task one or two of the onlookers suddenly felt a cold chill at the heart. A group of highly distinguished personages at the east end were observed to gather together for no apparent reason into a little cluster of their own. Without

doubt something was seriously and sadly wrong, for consternation was written upon every countenance.

The reason was soon divulged. The brilliant march came to an end and the Bishop of London at once stepped forward and made the stupendous announcement contained in the missive which had just arrived by mounted messenger from Buckingham Palace.

The Coronation will not take place. An operation is to be performed upon the King at twelve o'clock.

The news fell with absolutely stunning force upon all present. The next moment the Bishop of Bath and Wells, one of the two prelates appointed to sing the Coronation Litany, made his way to the faldstool and commenced to chant the Church's great act of intercession to the beautiful setting by Thomas Tallis, and all fell upon their knees. By this time about half of the choir were in their places and the pathetic beauty of the music, as supplication after supplication went soaring up to the vaulted roof of the old Abbey, was beyond the power of any pen to describe. It told how the whole family of heaven and earth are one.

The Litany came to an end. All rose to their feet and Dr. Watts's grand old hymn, the inseparable accompaniment of countless functions witnessed by the Abbey Church, was sung by all present with a deep intensity of feeling:

O God, our help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our Eternal Home.

Have the familiar words ever been sung under circumstances more tragic?

The company all knelt down once more. The aged Dean came forward—a beautiful and venerable figure in cassock and skull cap, and uplifting his hand proceeded

with trembling accents to pronounce the Blessing. He said to one of those present that he felt as if his tongue clave to the very roof of his mouth!

A few words from the Director of the Music, Sir Frederick Bridge, addressed to the choir and band and then all, save a small group of persons, made their way out into the bright June sunshine with a weight upon their hearts which they had never known before.

Such was Midsummer Day of the Year of Grace One Thousand Nine Hundred and Two.

A short forty-six days and then to the delight, and one might almost say the amazement, of all the King who had been rescued from the very brink of the grave was seen clad in his crimson robes walking up the Abbey and looking as if he had never had a day's illness in his life. From that moment it was manifest that the tie uniting King Edward VII to the hearts of his subjects was something more enduring, more sacred than had ever existed before.

The very ceremonial of the great Service seemed to lend additional emphasis to this fact. As was well pointed out by an acute observer, the Coronation of Edward VII was 'essentially a domestic celebration of the British race'. Many of the representatives of foreign countries had been compelled to return home by reason of the postponement of the ceremony. The company present on that memorable August morning presented a marked diminution in number as compared with the striking group which would have been seen gathered together in the Abbey a few weeks before. Only those actually connected by ties of blood with the Royal House of England appeared in their places. Hence the remarkable domestic character of the Service, consecrated by the vivid recollection of the heart-stirring crisis which King and people had so recently endured.

The ceremony, which was splendidly rendered, underwent of necessity some abbreviation, and even so there

was a feeling of anxiety in every mind as to whether the King's strength would really be able to support the strain of this, the most tremendous occasion in his life. The Service proceeded upon its way and then there came the long pause while the Sovereign was exchanging his robes in the recesses of St. Edward's Chapel. The seconds seemed to extend to the length of minutes. Everyone felt himself standing on the very tiptoe of expectation. At last the King, wearing the Purple Robe of Estate, appeared from the door on the south side of the high altar, his face simply glowing with happiness and excitement as he walked through the choir. Out into the nave he passed and then the pent-up excitement of the multitude could be restrained no longer. A perfect tempest of cheers burst forth, which drowned every note of the choir singing the poetry written for the occasion by Mr. Arthur Benson. Outside the bells were ringing for all they were worth, while in the further distance the guns were booming forth their own salute to the newly crowned and anointed King. It was an occasion fuller perhaps of solemn meaning for the British race than any other of the gorgeous ceremonials ever witnessed in the old Abbey Church.

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II

THE CHURCH OF THE SACRINGS

It is Childermas Day in the year of grace one thousand and sixty five, and a man lies dying in the Palace, said to have been built in part by Canute the Dane on the banks of the Thames. His attendants have flung open the windows of the chamber and the faint strains of music are wafted in from the newly built church, barely a stone's throw distant. The sound falls upon the King's ears and for one short moment rouses him out of the stupor which had overspread his body, and he murmurs, 'the work stands finished'.

Sorrow and joy were strangely blended together on that day. The upbuilding of the great Norman Abbey of Westminster had been to King Edward a task of unspeakable moment. Year after year had he witnessed the growth of its mighty walls. The stout masonry, the round arches, the giant piers, the tiny round-headed windows must have recalled to him the buildings in which he had worshipped during the dreary days of exile in Normandy. To the King the completion of the new Abbey Church demanded the uplifting of a paean of praise for the fulfilment of a sacred duty. No mother had ever watched with fonder affection over the well-being of her child. It is permissible to think that the great church may even have compensated in some measure for the tragedy of the King's childless marriage. Be this as it may, the task was at length complete, and to quote the *Anglo-Saxon Chronicle*, 'at midwinter King Edward came to Westminster and had the minster

there consecrated, which he had himself built to the honour of God and St. Peter and all God's saints'.

And now at the very moment to which the months and years had been leading up as to a splendid climax, the King's frail health collapsed. He had kept Christmas Day with his subjects, wearing the crown, as was his wont, and then he was struck down. To struggle over the way to the Abbey to assist at the joyful ceremony of consecration was a sheer impossibility. The duty of representing him must be entrusted to Queen Edith, his devoted wife.

But, 'the work stands finished'. The King managed to sign the Charter of Foundation, in which the right of the Benedictine brethren of Westminster to guard the national insignia of the Regalia was clearly specified. Only a short time before he had applied to Pope Nicholas II for a Bull constituting the new church the place of regal consecration and coronation. In less than a year the Conqueror was destined to insist upon receiving the Crown of the realm within a few feet of King Edward's hallowed remains, in front of the high altar, 'beside the grave of the last hereditary Saxon King'. From that time onward the church King Edward built and loved was recognized as 'the Head, Crown and Diadem of the Kingdom'.

Such has been the position in the body politic occupied by the great Abbey ever since that fateful Christmas Day in the year one thousand and sixty-six, when with the shedding of blood and the noise of tumult all about him, William Duke of Normandy entered upon his reign. The Shrine of St. Edward which it houses became the symbol of historic continuity and the religious consecration, of all that was meant by Old English. 'The Sceptre with the dove was a reminiscence of Edward's peaceful days after the expulsion of the Danes, the Gloves were a perpetual reminder of the abolition of the Danegeld—a token that the King's hands should be moderate in taking taxes. The Ring was the ring

of the Pilgrim. The Coronation Robe of Edward was solemnly exhibited in the Abbey twice a year, at Christmas and on the festival of its patron saints, St. Peter and St. Paul.' For long generations, down to the Revolution in fact, each new Sovereign swore to maintain the laws, customs and franchises granted by the 'glorious King Edward'. When a century and a half after his death there arose the artist King, our third Henry, his sons were the first, since the Conqueror, to receive the old Saxon names, while the eldest was 'the first of that long line of "Edwards", which is the only royal name that constantly reappears to assert its unchanging hold on the affections of the English people'. Lastly, when King Henry determined to replace the Norman church by a new minster 'incomparable for beauty, even in that great age of art', St. Edward lying in his sumptuous shrine occupied the central position of all this magnificence; and in popular estimation came to be regarded as its patron saint 'almost to the exclusion of St. Peter'.

To this best loved of churches, once the home of the Regalia and still the guardian of the Throne, where sleep the majority of our Sovereigns and their Consorts, have come in turn for wellnigh one thousand years the rulers of England to receive the gift of the sacred Unction, and to be invested with the Crown of the realm; while in the regulations drawn up for the well-ordered Coronation of Charles I, the Church of Westminster is described as having been 'by divers Charters granted to be *Locus Constitutionis et Coronationis Regiae et Repositorium Regalium*'.

The furniture described in the same document under the title of 'the Apparatus in the Church of Westminster', continues to-day in all essentials:

There is a Stage to be set up four square close to ye foure high pillars between ye Quire and ye Altar. The stage is to be spread with Tapestry and to have railes about it richly

covered. It is also to have Staires out of ye Quire up to it, and down to ye Altar from it.

There is a Throne of State to be erected on ye said Stage for the King, adorned Palliis, quissinis, sericis and pretiosis-simis with a Chaire before it.

There is also another Chaire to be set below by ye Altar on ye South side for the King; a Faldstoole and cushens to pray at, and seats for ye Lds and Bps.

And all the Pavement is to be spread wth Carpetts and Cushens to be laid.

There is also a Traverse to be sett up in S. Edward's Chapell for the King to disrobe himself in after ye ceremonies of his Coronation be ended.

The central space of the lantern is filled with a platform styled in modern service books the 'theatre'. In former years it was a great deal higher than it is to-day. It now stands one step lower than the floor of the presbytery.

The Bishops are seated on 'forms' along the north side, a chair of special dignity being provided for the Archbishop of York. The rubric prescribes 'a purple velvet chair' for the Archbishop of Canterbury hard by the altar, but in practice the velvet has been confined to the cushion, a special chair which has figured on various historic occasions being brought over from Lambeth Palace. The King and Queen at first occupy two magnificent Chairs of State on the south of the presbytery. Their Supporter-Bishops stand on either side while close by are the Queen's Trainbearers with the Mistress of the Robes. Further to the east are the Sword-bearers, Regalia-Bearers and the Great Officers of State, and beyond them immediately to the south of the altar the Dean and other representatives of the Abbey.

The long slab which forms the upper portion of the tomb of Anne of Cleves immediately behind the King and Queen is covered with golden plate. Flagons, candlesticks, basons, patens and chalices of every sort and

kind, treasures of the Royal Chapels, the accumulation of more than three centuries are piled up here, one glorious mass of colour. Immediately behind is placed the Royal Box in which are seated the Princesses and members of the Royal Family.

The high altar is covered with the splendid golden plate of the Abbey, most of it dating from the period of the Restoration, in accordance with the ancient custom which is regularly observed here on every Sunday and Great Festival throughout the year. The character of its hangings has varied, for they seem to have been specially provided for each Coronation. The pictures of the east end as it appeared at that of Charles II and succeeding Coronations show a structure far smaller than that of pre-Reformation times or that which exists to-day. At George IV's Coronation the altar was covered with a frontal and frontlet of blue and gold brocade edged with gold lace, while behind rose an upper frontal of similar material 'clipped on each side with golden palm branches, which rose from the floor to a height of twelve feet and then gradually spread till they became mingled with the drapery above'. In 1902 there was used for the first time a splendid frontal and frontlet of stamped crimson velvet heavily embroidered with crowns and other regal emblems and the words *Domine fac salvos regem et reginam*. In 1911 it was arrayed in the hangings which formed the rubrical Offerings of the King and Queen (see Chapter VI).

From the Coronation of George IV onward and at the great Golden Jubilee service of 1887 an enormous gallery was erected at the east end reaching almost as far as the sills of the clerestory windows. Thus St. Edward's Chapel, which plays an important part in the ceremony was entirely closed in and the Sovereign had to enter 'a dark boxed up chapel by a hole under the feet of the faithful Commons in the gallery above'. This unseemly arrangement, which was probably in part responsible

for the present mutilated condition of St. Edward's Shrine, was fortunately rectified in 1902. This improvement was largely due to an article which appeared in the *Nineteenth Century* in September 1901 from the pen of the late Mr. Somers Clarke, in which he called attention to the scandalous treatment received by the building in 1887. The gallery over the west door involving the entry of the Monarch beneath the feet of his subjects also came in for the pungent criticism of the same eminent authority, and with an equally happy result.

On either side of St. Edward's Shrine two curtained chambers or 'traverses' are erected to which the royal couple retire after the Blessing and in which the Sovereign assumes the Purple Robe of Estate. On the Altar of St. Edward at the conclusion of the service, certain pieces of the Regalia are deposited and entrusted to the care of the Dean and Chapter.

The two transepts have from time immemorial been set apart for the Peers and Peeresses. They now fill the entire space, thanks to the great increase in their numbers during the last two centuries. It is to be feared that a good many of them undergo the same experience as Samuel Pepys in 1661 who, seated in one of the transept galleries, grumbled vigorously at his inability to see as much of the ceremony as he desired. Immense structures are erected over these seats for the accommodation of Members of Parliament and their wives.

The choir stalls are filled with the official representatives of Foreign States, the Corps Diplomatique, Cabinet and Ex-Cabinet Ministers and their wives, the Speaker and other high officials.

On the screen is placed the band of instrumentalists who support the organ, while the Coronation Choir numbering four hundred voices occupy the galleries on either side. In 1902 and 1911 Sir Frederick Bridge conducted from the centre of the screen, while his beat

was communicated to the singers, many of whom were out of his sight, by means of a sub-conductor on either side.

In former times, at the Coronation of James II for instance, the only musicians who took part were the choirs of the Abbey and the Chapel Royal together with the King's Band. They were placed in three galleries in different parts of the building. How in the world they managed to keep together in rendering the lengthy musical programme passes one's comprehension.

From a musical point of view the Coronation of George II was an epoch-making event. Handel wrote his great Coronation anthems for this occasion, one of which, *Zadok the Priest*, has been regarded ever since as an inseparable accompaniment of every Sacring.

An organ was specially built for this occasion by Christopher Shrider, the existing instrument being both out of date and out of repair. It was subsequently presented to the Dean and Chapter by the King and rebuilt in the centre of the screen, its official inauguration taking place on August 1, 1730. It formed the basis of the organ which served in the Abbey for two centuries and was then superseded by a glorious work of art incorporating portions of the old instrument just in time for the Coronation of His Majesty King George VI.

Considerable discontent was evoked by the weakness of the choir at the Coronation of William IV, and the fact was not forgotten seven years later. An improvement took place at that of his niece, and the efforts of Sir George Smart, who directed the musical department, to secure a more adequate rendering, were partially successful. An organ (now in St. John's Church, Chester) was specially built for the ceremony, and the two royal choirs were strengthened by the addition of a large body of singers. The programme included fine anthems by Attwood and Knyvett; but also some atrocities of the first order, e.g. a feeble version of the *Veni Creator* was rendered to

the Grand Chant; the *Credo* and *Gloria* were said instead of being sung; and a functionary, Mr. Gwilt by name, stood beside the Bishops who *said* the Litany, with a flag, and signalled the moment for each response to the choir!

A very different state of things prevailed in 1902 and 1911 when Sir Frederick Bridge added two more to his already lengthy list of musical triumphs. The royal choirs of the Abbey, the Chapel Royal and St. George's Chapel, Windsor, together with that of St. Paul's Cathedral, formed the basis of the body of singers, while for the rest Bridge drew in the main upon the English Cathedrals and certain famous London choirs, viz. the Temple, Southwark, St. Peter's, Eaton Square and All Saints', Margaret Street. He included one veteran from Wells Cathedral, a link between the Coronations of William IV and Edward VII. The music was for the most part selected in such a manner as to be representative of the great English composers from Tallis to our own day. Sir Hubert Parry's noble entrance anthem, Orlando Gibbons's *Threefold Amen* and Purcell's *Let my prayer come forth as the incense*, and of course *Zadok the Priest*, all of which were rendered both in 1902 and 1911, stood out among a host of musical gems. An attempt was made, too, in 1911, to produce a congregational effect by the substitution of Merbecke's setting of the Nicene Creed for that of S. S. Wesley.

This brief reference to the Coronation music may fittingly conclude with an extract from a letter written to Bridge after the Sacring of 1911 by Sir Hubert Parry.

How are you feeling about now? I'm very sorry I didn't see you this morning to pile congratulations on you for getting through that fearfully tangled and complicated and responsible business with such complete success. As far as I could hear in my remote corner you seemed ready for every emergency and kept it all going all the long while without a sign of faltering or a gap, and you kept them all in such good humour

and got ever so much more work out of them in consequence. I am infinitely obliged to you for taking so much trouble over the Anthem and the Te Deum and I'm sorry I made the latter so hard.

The Coronation has not always been an unmixed blessing to the Abbey. At that of George III, for instance, the workmen employed are said to have boasted that 'they had broken the noses and cut off the ears of a whole legion of angels'. It is to be feared, too, that this is by no means an isolated instance of permanent damage having been inflicted upon 'the most lovely and lovable thing in Christendom'. The indignity inflicted upon King Edward's Chair, related elsewhere, when the treatment of this wonderful throne by the staff of the Office of Works at the Golden Jubilee of 1887 formed the subject of questions in the House of Commons to which the Minister responsible could make but a halting reply, is another case in point.

In former times, only that portion of the Abbey lying to the east of the screen was regarded as technically coming within the sphere of the ceremony of the Sacring. Hence the nave and aisles were the scene of all kinds of weird happenings, and the accounts of the appalling irreverence to which this portion of the sacred building was subjected fairly make one shiver.

At George III's Coronation seats were actually sold, the front places in the nave galleries being procurable for ten guineas apiece. In 1821 the Dean and Chapter farmed out the nave to one Glanvill. Agents attended from some of the most considerable confectioners in town; tables were set out under proper superintendence and ices, fruit, wine, sandwiches and such 'savoury messes were to be obtained of good quality and upon reasonable terms'. A kind of buffet seems to have been constructed along the side aisles of the nave at his brother's Coronation; so that Mr. Blarney Maguire can hardly

be said to have been drawing unduly upon his imagination, when he informed his hearers that 'there were cakes and apples in all the chapels'.¹ We may be thankful that such blatant irreverence is impossible to-day.

At the Golden Jubilee Service of 1887 the innumerable galleries were draped (it is said by way of compliment to the Order of the Bath) with 'red baize looking like cold blood with a spotty and mean pattern'. Fortunately, we have travelled a long distance since those days. The Office of Works, upon whom rests the responsibility of preparing the Abbey, have at the last two Coronations carried out their work with the most perfect taste. The central aisle from the west door to the steps of the 'Theatre' was covered with a carpet of delicate Worcester blue, an ideal setting for the endless variety of brilliantly coloured robes which passed along it. The galleries which projected from the arches were hung with tapestries of alternate blue and old gold and on the eastern side of the screen of gold only. The 'Theatre' and the presbytery were covered with a great sheet of glorious Persian carpets, forming a splendid contrast to the crimson and gold of the Thrones and Chairs of Estate.

Such, very briefly was the setting of the Great Solemnity of 1902 through which passed twice over the wondrous Procession of which it was said 'we have heard of the poetry of motion. From the first entry to the close of the glittering and supreme spectacle, the slow, smooth and equable rhythm of its movement conveyed an impression of dignity and unsurpassable stateliness'.

The effect produced by all the great and complicated work of preparation upon the interior of the Abbey is amazing. Galleries and seats meet the eye in every direction. Save for the great arches and the vault overhead, the transformation is complete. Even the presbytery, owing to the presence of the special Coronation furniture

¹ The Rev. R. H. Barham (Tom Ingoldsby) was present both in 1821 and 1838.

has an unfamiliar appearance. The high altar and the reredos alone remain unchanged.

In more distant times only a brief interval of a few weeks or perhaps two months intervened between the Accession and the Coronation of a new monarch. The long wait in the case of Edward I and Charles II was due to wholly exceptional circumstances. From George III onwards the interval has been protracted to a year or even longer, a custom derived so it is said from the regulations of the Court of Hanover as to royal mourning. It is regrettable that this should be the case, for it obscures in some measure the deep spiritual significance attached to the Sacring of an English monarch. With our widespread Empire, however, it has become inevitable. The infinitely greater scale on which the ceremony is conducted, the longer time consequently necessitated for the preparation of the Abbey, the impossibility of such an event taking place at any time save in one of the summer months, and the desire of the people of the various Dominions to be present in large numbers, are four practical considerations which can by no possibility be ignored.

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III

THE HONOURS OF ENGLAND

(I) THE TREASURIES OF THE REGALIA

AMONG the numerous privileges conferred upon the Abbey of St. Peter, Westminster, by its Charter of Foundation, and confirmed by the authority of at least three Popes, was the care of the National Regalia. Henry III was the last man to be unmindful of the importance of this privilege, when he was carrying through the building of the present choir. Thus it would seem that he and others quickly realized the value and the convenience of the crypt beneath the Chapter House as a Royal Treasury. There are clear indications of alterations having been made, doubtless when it was decided to appropriate the chamber to this purpose. The walls, originally some twelve feet in thickness, were enlarged by an additional five feet. The south wall of the transept was pierced with a low doorway, giving access to a flight of steps guarded by strong doors. The Poets' Corner entrance must also have formed part of the scheme, for it was evidently an afterthought. In constructing it, the builders had to sacrifice a portion of the beautiful wall arcading already in situ. This entrance was in all probability inserted in order to provide convenient access from the neighbouring Palace to the Treasury. In the central column of the crypt, too, there have been hollowed out two enormous circular cavities, no doubt to serve as repositories for treasures of exceptional value. Thus, this remarkable chamber, which was sometimes designated the 'Treasury of the King's Wardrobe below

the Chapter House of Westminster', formed an abiding witness to that wellnigh universal sentiment which impelled our forefathers to store their most cherished possessions beneath the protection of the Church.

It might well have been supposed that all these elaborate precautions would have rendered this chamber impenetrable even to the most scientific of medieval burglars. Such was, however, by no means the case. The crypt was successfully broken into during the year 1303 by a bankrupt merchant, Richard de Podelicote, and a gang of accomplices including (shame to say) some of the Abbey staff. They discovered not only the Regalia and a quantity of household plate and jewels, but also a great mass of money accumulated by Edward I for one of his Scotch campaigns. It has been estimated that the total value of all this treasure represented something like £2,000,000 in modern currency. The thieves had sufficient sense to leave Crowns and Sceptres severely alone, but upon the remainder they made inroads with considerable freedom. Unfortunately for themselves, they were unable to keep their tongues still, and the guilty secret leaked out. When the news reached Edward I at Linlithgow, his wrath knew no bounds. A formal investigation followed at the hands of the Lord Mayor and the Master of the Wardrobe. Imagine the horror of these functionaries when they found the floor strewn with broken boxes and scattered jewels, not excepting even the Crowns and the Privy Seal. Abbot Wenlock and nearly the entire convent soon found themselves in strong quarters in the Tower, and in due course the chief criminals were subjected to condign punishment.

Clerical guardianship had been tried and found wanting, so a considerable portion of all this Crown property was transferred to the greater security and convenience of the Tower. At the same time the Regalia proper still remained in their Westminster home. It is more than probable that from this time forward they occupied the Chapel of the

Pyx, for it is an undoubted fact that from the reign of Edward III at least, certain royal treasures were housed therein.

This Chapel forms part of the substructure or undercroft of the monastic dormitory and was probably built in the time of Edward the Confessor. Originally, the undercroft consisted of a single vaulted chamber one hundred feet in length, but, perhaps a couple of centuries after it was built, the northern portion was walled off by means of a rough stone partition to form a separate chamber about thirty feet square. The construction of this massive partition wall indicates that it was thought necessary to secure the inviolability of the place in every possible way, and the transfer of the Regalia from the crypt may quite well have been the reason. That these national treasures were still being housed here after the dissolution of the monastery and the establishment of the Collegiate Church by Elizabeth seems absolutely certain. The words used by Sir Henry Spelman, in the seventeenth century, 'the arched room in the Cloisters of Westminster Abbey where the antient regalia of this kingdom are kept', can hardly mean anything else. The genius of the place was still asserting itself despite the revolutionary changes of the Reformation era.

But tragedy was near at hand. To the Puritan fanatic the National Regalia signified everything that was hateful and detestable, and when the last constitutional barriers had broken down, they were swept away in the general flood. An impression was abroad that the Dean, John Williams, a man of action to the finger-tips, who had departed to the north of England in the summer of 1642, had taken the Regalia with him. After some delay it was decided to make an official investigation. Let the sober record of the Journal of the House of Commons tell the story of the abominable outrage against Church and State which was then perpetrated in the Abbey cloisters.

June 2, 1643. Resolved, That the Dean, Subdean, and Prebends, be enjoined and required to deliver to Sir Hen. Mildmay, and Mr. Marten, the Keys of the Treasury where the Regalia are kept; that they may search that Place, and report to the House what they find there.

The Question being put, whether, upon the Refusal to deliver the Keys, the Door of that Place where the Regalia are kept shall be opened;

The House was divided:

The Yeas went forth.

Sir H. Ludlow	{ Tellers for the Yea: }	} 37
Mr. Strode		

Mr. Pierrepont	{ Tellers for the Noe }	} 58
Mr. Seldon		

June 3, 1643. The Question being put, whether the Locks of the Doors, where the Regalia are kept, in Westminster Abbey, shall be opened, notwithstanding any former Order made, and Search made there; and an Inventory taken, of what Things are there, and presented to the House; and new Locks set upon the Door; and nothing removed till the House take further Order.

The House was divided.

The Yeas went forth.

Sir Peter Wentworth	{ Tellers for the Yea: }	} 42
Sir Christ. Yelverton		

Mr. Holles	{ Tellers for the Noe }	} 41
Sir Jo. Holland		

Resolved, &c., That the Locks of the Doors where the Regalia are kept, in Westminster Abbey, shall be opened, notwithstanding any former Order made, and Search made there; and an Inventory taken of what Things are . . . ; and presented to the House; and new Locks set upon the Doors, and nothing removed till the House take further Order: and that Sir Rob. Pye be there present, with that Inventory of the Regalia, that is kept in the Chamberlain's Office of the Exchequer, whether all Things be there, mentioned in that Inventory.

Sir Jo. Holland, Mr. Gurdon, Sir H. Mildmay, Mr. Marten are to take the Inventory, and to execute this Order accordingly.

The resolution duly passed, the responsibility of carrying it into effect was placed in the willing hands of Henry Marten, one of the future regicides, who was aided by George Withers, the Puritan poet. A graphic account of the proceedings has been given in Heylyn's *Aerius Redivivus*.

And for a further evidence of their good intentions, a view is to be taken of the old Regalia, and none so fit as Martin to perform that service. Who having commanded the Subdean of Westminster to bring him to the place in which they were kept, made himself Master of the Spoil. And having forced open a great Iron Chest, took out the Crowns, the Robes, the Swords and Sceptre, belonging anciently to K. EDWARD the Confessor, and used by all our Kings at their Inaugurations. With a scorn greater than his lusts, and the rest of his Vices, he openly declares, That there would be no further use of those Toys and Trifles. And in the jollity of that humour invests George Withers (an old Puritan Satyrst) in the Royal Habiliments. Who being thus Crown'd and Royally array'd (as right well became him) first marcht about the Room with a stately Garb, and afterwards with a thousand Apish and Ridiculous actions exposed those Sacred Ornaments to contempt and laughter. Had the Abuse been stript and whipt, as it should have been, the foolish Fellow possibly might have passed for a Prophet, though he could not be reckoned for a Poet.

The Westminster portion of the Regalia were accordingly now transferred to the Tower, where they enjoyed a brief respite, but their doom was sealed. In the summer of 1649 the contents of the Upper and Lower Houses in the Tower were handed over to the 'Trustees' for the sale of the goods of the late king by the Keeper, Sir Henry Mildmay, and his cousin, Carew Mildmay, though the latter, it is only fair to say, resisted to the utmost of his power. Not only the Regalia proper, but a

great mass of jewels, plate and cutlery were included in this shameful transaction. The precious metal handed over by the elder Mildmay amounted to close upon 55,000 ounces of silver and silver gilt, and 373 ounces of gold. His cousin was compelled to surrender treasure valued at £16,496. Instructions were given to the trustees to cause its Regalia 'to be totally broken,' to melt down the gold and silver and to sell the jewels.

The Regalia were therefore broken up and the materials sold for the merest song. The total value was estimated at no more than a miserable £2,647 18s. 4d. Thus the nation was robbed of the most ancient and precious of all its historical memorials, many of them works of art of untold value, simply in order to gratify petty spite, fanatical bigotry and sectarian fury.

From the Restoration onwards the Tower has continued to be the home of their modern successors. For the first century and a half they were stored in the building known as the Martin Tower, but their history in this place was not wholly uneventful. Twice over was their very existence grievously imperilled. In 1671 a most determined attempt was made to steal them by Colonel Blood, an Irish desperado of the most unscrupulous description. The keeper, Talbot Edwards, who put up a stout resistance, was seriously wounded, and Blood with his three confederates dashed off with the Crown and the Orb in their possession. A very little more and they would have reached safety, but fortunately, they were seized by the sentries, though not without the Crown incurring some damage.

One hundred and seventy-one years later, a fire broke out in the adjoining Bowyer Tower owing to the overheating of a flue. Once more were the Regalia in deadly jeopardy. Heroic efforts were made to save them. The grating behind which they were enclosed was forced by means of crowbars and by degrees the precious objects were carried off to a place of safety, but so terrific was the

heat that the clothing of the rescue party was reduced to a charred condition.

Since those days the Regalia have been transferred to the Wakefield Tower, the interior of which has been refitted with a view to the storage, exhibition and safety of these precious national emblems.

Although the privilege of guarding them is no longer possessed by the Dean and Chapter of Westminster, yet the connexion between the Regalia and the great Abbey, 'the Head, Crown and Diadem of the Kingdom', has not been wholly severed. During the late afternoon of Coronation Eve they are brought from the Tower in State coaches by an escort of cavalry and entrusted once more to the care of their former guardians. They are placed in the historic Jerusalem Chamber and here they remain, watched through the night by the Yeomen, until the Procession of the Regalia, one of the introductory ceremonies to the great solemnity of the Coronation.

(2) THE ANCIENT REGALIA

What then were the various items of the Regalia which for long centuries had played so prominent a part in English history?

An early Inventory compiled about 1450 by a Westminster monk named Sporley is preserved among the Cottonian MSS. The catalogue of the Regalia is as follows:

S. Edward, King and Confessor, for the memory of those who should come after, and for the dignity of the Royal Coronation, laid down that all the royal ornaments with which he himself had been crowned should be preserved in this Church, viz. The tunic, super-tunic, stole, girdle, embroidered pall, a pair of buskins, a pair of gloves, a golden sceptre, one rod of wood gilded and a second one of iron.

Likewise, a magnificent golden crown, a golden comb and a spoon.

Likewise, for the Coronation of the Queen a crown and two rods.

Likewise, for the Coronation of the Lord King, one Chalice of onyx stone, with a foot and joints, and a Paten of purest gold, all of which articles are held to be precious relics.

The Lord Laurentius, sometime Abbot of this place, ordered three embroidered copes to be made out of the three robes in which the above mentioned Saint rested in his tomb, but the ring of the said Saint, which once upon a time he had delivered to S. John the Evangelist, who restored it himself from Paradise, after the space of two and a half years, he afterwards removed from the King's finger, on the night of his translation, and gave orders that it should be guarded in that place as a relic.

Omitting, for reasons of brevity, the list of articles for the Coronation of James I compiled by Sir William Segar, Garter King-of-Arms, and presented by him to the Master of the Jewel House, we come to the tragic document, compiled by the Parliamentary agents in 1649, the most complete and exhaustive of all.

A TRUE AND PERFECT INVENTORY OF ALL THE PLATE AND JEWELS NOW BEING IN THE UPPER JEWELL HOUSE OF THE TOWER, IN THE CHARGE OF SIR HENRY MILD MAY, TOGETHER WITH AN APPRAISEMENT OF THEM MADE AND TAKEN THE 13TH, 14TH, AND 15TH DAIES OF AUGUST 1649

	£	s.	d.
The Imperiall crowne of massy gold, weighing 7 lb. 6 ounces, &c., valued at	1110	0	0
The queene's crowne of massy gold, weighing 3 lb. 10 ounces, &c.	338	3	4
A small crowne found in an iron chest, formerly in the lord Cottington's charge, &c., the gold ..	73	16	8
The diamonds, rubies, sapphires, &c.	355	0	0
The globe, weighing 1 lb. 5½ oz.	57	10	0
2 coronation bracelets weighing 7 oz. (with three rubies and twelve pearls)	36	0	0
Two sceptors, weighing 18 oz.	60	0	0
A long rodd of silver gilt, 1 lb. 5 oz.	4	10	8

The foremencion'd crownes, since ye inventorie was taken, are accordinge to ord^r of parlam^t totallie broken and defaced.

THE INVENTORY OF THAT PART OF THE REGALIA WHICH ARE
NOW REMOVED FROM WEST^R TO THE TOWER JEWEL HOUSE

Queen Edith's crowne, formerly thought to be of massy gould, but upon triall found to be of silver gilt, enriched with garnetts, foule pearle, sapphires, and some odd stones, p.oz. 50½ ounces, valued at	£	s.	d.
King Alfred's crowne, of gould wyerworke sett with slight stones, and 2 little bells, p.oz. 79½ oz. at £3 per ounce	16	0	0
A gould plate dish, enamelled, &c.	248	10	0
One large glass cupp wrought in figures, &c. ..	77	11	0
A dove of gould, sett with stones and pearle, p.oz. 8½ ounces, in a box sett with studs of silver gilt	102	15	0
The gould and stones belonging to a collar of crimson taffaty, &c.	26	0	0
One staff of black and white ivory, with a dove on the top, with binding and foote of gould ..	18	15	0
A large staff with a dove on ye top, formerly thought to be all of gould, but upon triall found to be the lower part wood and silver gilt without, weighing in all 27 ounces, valued at ..	4	10	0
One small staff with a floure de luce on the topp, formerly thought to be all of gould, but upon triall found to be iron within and silver gilt without	35	0	0
Two sceptors, one sett with pearles and stones, the upper end gould, the lower end silver. The other silver gilt, with a dove formerly thought gould	2	10	0
One silver spoone gilt, p.oz. 3 ounces	65	16	10½
The gould of the tassels of the liver cull ^d robe, weighing 4 oz. valued at £8, and the coat with the neck button of gould, £2, the robe having some pearls valued at £3, in all	0	16	0
All these, according to order of parlamt, are broken and defaced	13	0	0
One paire of silver gilt spurres, &c.	1	13	4

AN INVENTORY OF THE REGALIA NOW IN WESTMINSTER ABBEY,
IN AN IRON CHEST WHERE THEY WERE FORMERLY KEPT

	<i>s.</i>	<i>d.</i>
One Crimson taffaty robe, very old, valued at ..	10	0
One robe, laced with gould lace, valued at	10	0
One livor culleded silke robe, very old, and worth nothing		
One robe of crimson taffaty sarcennett, val. at ..	5	0
One paire of buskins, cloth of silver and silver stockings, very old and valued at	2	6
One paire of shoes of cloth and gould, at	2	0
One paire of gloves embrodrd with gould, at ..	1	0
One old combe of horne, worth nothing.		

The similarity between these two lists, close upon two hundred years apart, is most remarkable. Practically every single item mentioned by Sporley can be identified in the later document.

The 'imperial crown of massy gold' first demands our attention, an ornament of a somewhat personal character, and which in this case must have been that of Charles I.

The Crown as an ornament has received a fanciful derivation from the rays of glory which played round the head of Moses on his descent from the Mount and which were supposed to indicate sovereign power.

In early times it was of the simplest description, being little more than an irradiated fillet of gold. By the time of Athelstan three raised points had been added, each surmounted by a pearl elaborated for Canute into trefoils. The arch first made its appearance in the time of Edward the Confessor, and the familiar fleurs-de-lys in the course of the twelfth century. The full dimensions of the Crown were, however, only attained with the reign of Henry VIII, viz. a rim, adorned by alternate cross-patées and fleurs-de-lys, together with four arches above them, the whole being surmounted by an orb with a cross-patee.

It was customary to assume the Imperial Crown at the conclusion of the Coronation rite. It was regarded as personal to each Sovereign and was worn not infrequently

on festivals and grand occasions until this custom was abandoned by Edward I with the witty remark that 'crowns do onerate rather than honour princes'.

'The queene's crown of massy gold' was made possibly for the Coronation of Henrietta Maria, or more likely for that of her predecessor, Anne of Denmark, for it is certain that the former, owing to her papistical scruples, was never crowned. It is indicated, however, in a well-known picture of that Queen, standing beside her on a table. It was 'enriched with twenty sapphires, twenty-two rubies balass and eighty-three pearles'.

It is almost certain that the 'small crowne found in an iron chest' was the State Crown of Edward VI, for in a diary taken from an interleaved copy of Lilly's *Angliae Ephemeris*, dated 1649, the writer, who appears to have assisted Sir Henry Mildmay, distinctly states that the Crown of the Queen Consort and that of Edward VI were in the Tower, while two others had hitherto been stored at Westminster.

The Globe or Orb, the symbol of independent sovereignty, was only placed in the hands of a regnant monarch. It represents the earth over a portion of which the Sovereign's influence was to be directly exercised. Commencing as a simple sphere, it came to be surmounted with a cross of varying length, though the stem ultimately disappeared.

The Bracelets were an extremely ancient emblem of royalty, and were held in special veneration by the peoples of Northern Europe. They were employed to fasten the King's sleeves about his wrists, symbolizing the firmness with which he undertakes to abide by his numerous obligations.

The Sceptre was the emblem of power and represented the Sovereign's right to inflict punishment. Hence the expression to 'sway the sceptre' implied the possession of regal dignity. The simplest form of the Sceptre was that of Etheldred II, a rod with three pearls at the top;

but various additions gradually made their appearance, the cross-patée under Edward the Confessor, the sceptre fleury—a kind of rudimentary fleur-de-lys—under the Conqueror and the Orb under Henry II. All these features came to be combined in the Sceptres of later generations.

The 'long rodd of silver gilt' was a wand carried in front of the King, the rod of justice and equity. Known by the title of St. Edward's Staff, it implied the assumption of royal jurisdiction.

In the second part of the Inventory, the outstanding feature is, without doubt, 'King Alfred's crowne, of goulde wyerworke', with which the actual deed of Coronation was performed. Had it really adorned the brow of the great King himself? Robert of Gloucester (1250), in describing the connexion between Alfred and Pope Leo IV, makes a distinct allusion to this Crown, 'The Pope Leo him blessed and the King's crowne of this land, that in this land yet is.' That the tradition was still in full force during the sixteenth century is clear from the statement made by Sir Henry Spelman (1569–1644) to the effect that 'in a box which is cabinet to the antientest crown, there is, as I am informed, an inscription to this purpose—"haec est principalior corona cum qua coronabantur reges Aelfredus, Edvardus, &c.".' If these statements be accurate this precious work of art must have descended from the dim infancy of the nation, and though sometimes entitled St. Edward's Crown, only received such appellation because the Confessor himself had worn it, and then entrusted it to the monks of Westminster.

The Staffs or Rods described as being surmounted with a dove were emblems of peace, and possessed the additional signification of the Holy Spirit, as controlling the actions of the Sovereign, in whose left hand one of them was placed.

The Spurs formed the emblem of Knighthood with which the King's heels were touched by the Lord Cham-

berlain immediately after the Unction. They are first heard of at the Coronation of Richard I.

The 'large glass cupp wrought in figures', probably made of agate, was doubtless 'the Stone Chalice of St. Edward', also called 'the chalice of saphire and gold'.

(3) THE REGALIA TO-DAY

No sooner had Charles II landed in England than the minds of the various high State officials began to be exercised by the absence of any Regalia. There was no time to lose, so orders were promptly given to Sir Robert Vyner, a well-known banker and goldsmith, whose business was carried on immediately behind the Church of St. Mary Woolnoth, to provide a new set of Regalia 'which should retayne the old name & fashion'. The task could not be carried out all in a moment, and accordingly the Coronation was fixed to take place some months ahead on February 7, 1661, only to be postponed, 'for many weighty reasons', to St. George's Day, April 23rd.

Vyner's receipt, together with a number of miscellaneous documents, makes mention of the following pieces as having been manufactured by himself: 'Two Crowns, two Sceptres, a Globe of gold set with diamonds, rubies, sapphires, emeralds and pearls, St. Edward's staff, the armillae, the ampulla, and other regalia all gold.' His bill amounted all told to £31,978 9s. 11d., a bitter commentary on the work of the miscreants of 1649.

First and foremost comes the Crown of St. Edward, 'the official crown of England', with which the act of Coronation is performed. It is traditionally supposed to be a copy, more or less accurate, of the diadem broken up by the minions of the Long Parliament. No doubt pictures of Charles I and his predecessors wearing the Crown were in existence at the time which would help Vyner materially in his task. The fleurs-de-lys and the cross-patées surrounding the rim and the arches over

the cap are enriched with rows of pearls, rosettes of diamonds enclosing rubies, emeralds and sapphires. To the cross at the summit are attached some huge drop pearls. The Crown is without doubt of Gothic design, for an attempt has evidently been made to imitate an object constructed some centuries earlier, but 'the Gothic is that of Inigo Jones or Wren and not that of the fifteenth century'. The weight of the Crown of St. Edward is enormous, and it is only worn for a brief space.

The King's Sceptre with the Cross is two feet nine inches long. The handle is wreathed with a mass of blazing gems and sprays of gold, while the top consists of an enormous amethyst orb faceted all over with gold and diamonds and an arched crown thickly jewelled. The whole is surmounted by a cross-patée of diamonds. The richness of the effect is simply wonderful, set off by rings of enamel which encircle the shaft at intervals. More recently it has been further enriched by the addition of the Star of Africa, the largest section of the great Cullinan diamond, a token of South Africa's loyalty.

The Sceptre or Rod with the Dove is nearly a foot longer though of much simpler design. The Dove with its open wings is made of white enamel. It rests on an orb of gold banded with jewels.

The Orb or Globe is a ball of gold enriched with a gold band and arch, set with jewels arranged in rosettes. On the summit is a large cross of gold, thickly studded with diamonds, and resting upon an immense amethyst of rich lilac colour, an inch and a half in height. The Orb is in reality a variant of the Sceptre with the Cross, and in pre-Reformation times was sometimes omitted. From the seventeenth century onwards, however, it has come to be regarded as a separate ornament altogether.

St. Edward's Staff, the 'long rodd of silver gilt', which has received but little alteration since Vyner made it, is four feet seven and a half inches long. It is made of gold with rings of enamel, having at the foot a long steel pike

and at the head an orb or mound with a cross. When taken into the Sovereign's hand the staff implied the assumption of royal jurisdiction.

The Bracelets or Armillae are of gold enamelled and adorned with roses, fleur-de-lys and harps edged with pearls. They were re-enamelled for the Coronation of George IV.

The Ampulla or Eagle made of gold is the vessel containing the consecrated oil. The head is unscrewed at the neck to receive the Oil, which at the moment of the Unction is poured through the beak into the Anointing Spoon. It dates from 1661, but certain indications of antiquity on the body of the Eagle, especially the screw, uniting the body with the neck, have led some authorities to suggest that it is in reality of earlier date and was only repaired by Vyner.

The Inventory drawn up by the Parliamentary agents makes mention of a 'silver spoone gilt' and it is natural to suppose that Vyner would have been commissioned to provide a new edition of this as of the other regal ornaments, but it finds no place in his receipt. The absence of any such mention is, to say the least, remarkable, and suggests that the Spoon may have escaped the fate of its companions in 1649.

Again, the existing Anointing Spoon was for generations assumed to be of gold, which fact probably gave rise to a misunderstanding. An examination made by the Society of Antiquaries in 1890, however, proved it to be of similar material to the ancient ornaments.

Taking all these things into consideration, it is not unreasonable to identify the silver gilt Anointing Spoon of to-day with the 'silver spoon gilt pr oz 3 ounces', valued by the Parliamentary agents at a miserable sixteen shillings, which apparently failed to secure a purchaser.

The bowl, which has a ridge down the middle, is two and a quarter inches long, and is chased with an exquisitely beautiful 'honeysuckle pattern' suggestive of

the ornamentation of various medieval manuscripts. The handle, seven and a half inches in length, is likewise adorned with a delicate pattern into which colouring has been worked. The style of the ornamentation has satisfied not a few experts that it must have been manufactured in the twelfth century, in which case everything points to its having been employed at the Coronation of every one of our Sovereigns from Henry II onwards.

Over and above its overwhelming historical interest, the Anointing Spoon displays a mastery of style and design and such exceptional technical skill as to make it an ornament of the very highest artistic value.

Sandford stated in 1685: 'All the Regalia except the Ampul and Spoon (all of which being constantly kept in the Church of Westminster) being sacrilegiously plundered away.' This statement suggests that pains were taken to conceal the Eagle and Spoon on the ground of their special sanctity, and confirms the other evidence of their antiquity.

The second of the two Crowns in Vyner's list was styled the 'Imperial Crowne' or Crown of State, which was assumed in St. Edward's Chapel after the close of the Coronation service and worn during the concluding Procession and the Banquet in Westminster Hall. This particular Crown of State, which was that of Charles II, no longer exists, for it was customary to make the Imperial Crown afresh or at any rate to remodel it with the advent of each new Sovereign.

The Imperial Crown of to-day occupies the topmost position in the vast collection stored in the Jewel House. It was made by Messrs. Rundell & Bridge for the Coronation of Queen Victoria and has subsequently been modified for her son and grandson. It consists of a silver band surrounding a crimson velvet cap bordered with ermine. The band supports four silver branches composed of oak leaves, each leaf bearing an acorn consisting of a single pearl. Meeting in the centre the branches form,

as it were, two arches from which rises an orb or mound of diamonds surmounted by a cross also composed of diamonds. Round the circlet are four fleurs-de-lys, alternating with crosses-patées all of diamonds with rubies or sapphires in the centre of each. Altogether this magnificent diadem contains 277 pearls, 2,785 diamonds, 11 emeralds, 17 sapphires and 5 rubies.

Three of the precious stones in the Imperial Crown may be said to rival even the Anointing Spoon in antiquity.

First of all there is the great ruby, two inches in length, described by the Parliamentary agents in 1649 as 'one ruby balass pierced and wrapt in a paper by itself'. It was probably brought from Persia or India at some very remote period, but it first emerges into history with Pedro the Cruel, King of Castile, who is reputed to have murdered the King of Granada for the sake of his jewels, of which this was one. Bestowed by the former upon the Black Prince after the Battle of Najara in 1367, it is said to have figured at Agincourt in the helmet of Henry V. This 'fair ruby, great like a rocket ball', was valued in 1649 at the extraordinarily low figure of £4! Probably this absurd estimate was responsible for its preservation among the Honours of England. Francis Sandford, in his monumental history of the Coronation of James II, valued it at £10,000, and this figure has, in more recent times, been increased to the vast amount of £110,000.

A prominent feature of the State Crown of Charles II was a magnificent sapphire. It found its way abroad with James II at the time of the Revolution, but it was carefully treasured by the exiled Stuarts, and in 1801 was bequeathed by the last of that ill-fated line, Henry, the Cardinal of York, to George III. It occupies the centre of the circlet.

Most ancient of all is another sapphire half the size of the former, which has been inserted in the centre of the cross of diamonds, having been recut (probably for

Charles II's Coronation) in the form of a rose. According to tradition, this jewel was worn by Edward the Confessor on his finger, and buried with him in his coffin. It was removed by Abbot Laurentius at the time of the saint's first Translation in 1163.

To the famous names associated with the Imperial Crown must also be added that of Queen Elizabeth, for among its countless jewels are four egg-shaped pearls said to have been used by her as earrings.

Twenty-four years after the Coronation of Charles II certain substantial additions became necessary. Unlike Catherine of Braganza, who remained in the background, Mary of Modena assumed at James II's Coronation the position of a Queen Consort, which fact involved the making of the Regalia for a Queen. The first, the Circlet of Mary of Modena, is made of gold without any arches and is studded with rosettes of diamonds. Far simpler than any of the Crowns proper, it is said, none the less, to have cost £111,900. It was worn by James II's Consort, presumably, on her way to the Abbey and during the first portion of the ceremony.

The second of the Crowns provided for the Queen Consort was also made for Mary of Modena, but was altered and improved four years later for the Coronation of Mary II. It contains no coloured stones, being set with pearls and diamonds exclusively, some of them of very large size. A long tradition also associates this Crown with Queen Anne.

An additional Sceptre and Rod, somewhat simpler in character, were also provided in 1685, while according to a bill dated February 23rd of that year, discovered some time ago in the Exchequer Records, the opportunity was then taken of embellishing the remainder of the Ornaments.

The unique Coronation of William and Mary was responsible for still further additions. Mary being crowned as full regnant monarch with her husband, it was necessary

to provide a second Orb, the special symbol of sovereignty. It is smaller and less richly ornamented than its companion. Another Sceptre of greater length was made at the same time which was destined to undergo a strange experience. For some reason unknown it came to be hidden behind the wainscoting of the Jewel Tower and lay there forgotten for several generations, until it was accidentally discovered during some alterations carried out in 1814.

The Queen's Crown of to-day, which was made for Queen Alexandra, is silver and contains 3,688 diamonds. It consists of eight arches, surmounted by an orb and cross, all of them being encrusted with stones. Among this vast collection of precious stones is the famous Koh-i-noor. The private property of the Sovereign, it is attached to the Queen's Crown on special occasions.

Of the three Swords, one is entitled Curtana, representing with its blunt point the attribute of Mercy. In former centuries it was always carried by the Earl of Chester as Count Palatine. The two other Swords usually carried by distinguished soldiers, such as the late Earl Roberts and Viscount Kitchener, represent Justice to the Spirituality and the Temporality respectively. All three are contained in velvet scabbards with gold ornaments. They find no place in the earlier lists of the Regalia, hence they were probably added by later Sovereigns.

Thus, the Regalia of to-day represent those provided for the Coronations of Charles II and James II, together with certain additions made for the exceptional Coronation of Mary II in 1689 and the State Crowns of more recent date.

In addition to the pieces already described, a brief mention must also be made of other portions of this grand collection, viz. St. George's Spurs, of solid gold, the silver State Trumpets with their embroidered falls, the huge silver Maces borne before the Sovereign by the Sergeants-at-arms, the famous Salt-cellars of Elizabeth

and Charles II, various ornaments used at the Coronation Banquets of former days, the silver-gilt Communion Service, the dish used on Maundy Thursday for the Sovereign's gifts, and a silver-gilt Baptismal Font.

The Parliamentary agents valued the precious ornaments destroyed by them at the paltry figure of £2,647 18s. 4d. The cost of providing the Regalia required for Charles II's Coronation, 'all which doe now reteyn the old names of fashion,' and without counting those added in later years, amounted to no less than £31,978 9s. 11d. Seeing that the value even of the existing Regalia runs into millions of pounds, it may safely be assumed that the treasured objects so ruthlessly destroyed in 1649, had they survived to our own day, would have possessed a value almost beyond the power of the mind to grasp.

(4) THE ROYAL ROBES

At one period apparently all such insignia as the Royal Robes were classed with the Crown and Sceptres and so forth among the 'honours of England.' Sporley's catalogue indicates that quite a large number of important and costly royal robes were, during the fifteenth century, housed in Westminster Abbey, and guarded with the same scrupulous fidelity as the Regalia themselves.

It would seem that down to the Coronation of Charles I the Sovereign was invested with the identical robes worn by his predecessors, in which case it is hardly surprising that the fragile 'tinsen hose' was very nearly torn at the Coronation of Charles I!

Evidently these ancient robes counted for very little in the estimation of the Parliamentary vandals. The latter described them as being 'very old' and disposed of the entire collection for the ridiculous sum of £1 10s. 6d.

Francis Sandford has given in full detail the various robes which the Commissioners of the Great Wardrobe and the Master of the Robes were ordered to prepare in 1685. It is clear that every effort was made to follow ancient precedent. They fall into two sections: the Vestments and the Processional Robes.

(1) *The Coronation Vestments* figure during the service only.

(a) The Colobium Sindonis is an alb of white linen or lawn, though unfortunately the foolish introduction of masses of lace 'surfiled very full' has tended to obscure its real character. 'The singular sort of little gown of linen trimmed with lace' provided for Queen Victoria was an outrage.

(b) The Supertunica, or St. Edward's Mantle, corresponds to a tunicle or dalmatic. It is usually composed of rich silk, ornamented with golden flowers and figures. That of Queen Victoria was decorated with green palm branches, from which sprang pink roses, green shamrocks and lilac-coloured thistles and was lined with rose-coloured silk.

(c) The Stole, or Armill, is a band of cloth of gold about three inches wide, and usually embroidered with silver eagles, Tudor roses, fleurs-de-lys, shamrocks and thistles interspersed with royal coronets. It is placed round the Sovereign's neck, the ends being tied so as to hang from each elbow. The similar vestment worn by the clergy is assumed immediately after the alb, a practice which is supposed by many to be of late introduction. If this be the case the Coronation has preserved unimpaired an ancient custom which has wholly disappeared from Western Christendom.

(d) Lastly comes the Imperial Mantle, or Pallium Regale, which is in effect a cope, though anciently it more nearly resembled a chasuble. In the *Liber Regalis* it is described as 'four square (quadrum) and woven

throughout with golden eagles'. Its four points signify that 'the four corners of the world are subject to the power of God, and that no man can happily reign upon earth who has not received his authority from Him'. The powdered eagles have been embroidered upon the Imperial Mantle from Saxon times, and symbolize the fact that Britain is an independent empire—the 'Empire of Albion'. In other words, it asserts the claim of the King of England to the title of Basileus, 'Emperor of Britain and Lord of the Western Isles'. By an extremely happy innovation the maple leaf of Canada and other devices emblematic of the Dominions have been added to the rose, the thistle, the shamrock and the imperial eagles of former Coronations.

It will be seen that the Coronation vestments are practically identical with those worn in many churches of the Anglican Communion to-day. They indicate that the Sovereign in this sacred rite is solemnly set apart for his high office in a manner analogous to that of a bishop, priest or deacon, becoming, according to the medieval canonists, a *mixta persona*, half ecclesiastic, half laic. In other words, he is consecrated to the divine office of Kingship under the greater sovereignty of the Most High.

This sacred character is emphasized by many writers, and not least in a remarkable description of the boy-king, Henry VI, at his Coronation:

They rayed him lyke as a bysshop should say masse with a dalmatyk and a stole about his necke, but not crossed and sandalled. And also with hosen and shoon and copys and gloves like a bysshop. And then agen they set Seynt Edwarde's crowne on his hede.

Among the items included in Sporley's catalogue was 'a golden comb'. It has been described elsewhere as 'St. Edward's Ivorye Combe' and was employed to smooth the King's hair after his anointing. Its value in

the eyes of the Parliamentary agents was nil, viz. 'an old combe worth nothing o. o. o'.

The Coif, a linen covering placed on the Sovereign's head after the Anointing, the Sandals and Buskins which appear in the list of articles required for James II's Coronation, have long ceased to figure in the ceremony.

(2) *The Processional Robes.*

The crimson Parliament Robe, together with the Cap of State, turned up with ermine, is worn by the Sovereign on the way to the Abbey and during the first portion of the ceremony. When the moment for the Uncion arrives they are removed and carried into the Confessor's Chapel.

The Royal Robe of Purple Velvet is laid beforehand upon the altar in St. Edward's Chapel, and assumed there immediately after the Blessing. In the 'Little Device' for the Coronation of Henry VII it is described as follows:

The King, unaraied by his Chamberlayn of all his said Regalles to his coote and shute, shalbe by the said Chamberlayn new arraied with hosen, sandalles, and other robes of state, that is to say, a surcote of purpill velvet close or open, furred with mynever pure, bordered with armyns and ribbanded with gold at the colar, hands and speris, a hode of estate furred with armyns poudred with armyns, with a greit lace of silke, and ij tarcellis purpill, and the King at his pleasur may were moo of his robes undre his said mantell as a tabord, a kirtell or eny of them.

The Robe of Purple Velvet is worn during the Recess or concluding Procession and on the return journey to Buckingham Palace.

By long tradition red has been a prevailing hue in some of the garments assumed by the Sovereign at the Coronation. The scarlet robes of a Cardinal were described by Pope Paul II in 1471 'as the remembrance of the truth that Christ had purchased the Church with His own

Blood', and as signifying the willingness of the wearer to sacrifice his own life for the same cause. It is possible that a similar obligation is implied by the colour of the Sovereign's robes.

(5) THE SWORD OF STATE, THE RING AND THE GLOVES

The Sword of State is regarded as being the private property of each Sovereign, and plays an extremely prominent part in the ceremony. Immediately after the Unction it is delivered to the Lord Chamberlain by the nobleman who has carried it hitherto. The latter receives from the former in lieu thereof another Sword in a scabbard of purple velvet which is first laid upon the altar by the Archbishop and then delivered to the King and girded upon him by the Lord Great Chamberlain. Finally, it is redeemed at the Altar for the sum of one hundred shillings and then carried naked before the Sovereign during the remainder of the service. The Sword of State is much richer in appearance than any of its three companions, being adorned with plates of gold engraved with the rose, thistle, portcullis and the Royal Arms.

The second of these semi-personal emblems is the Ring, which takes us back to the beautiful old legend associated with St. Edward the Confessor, perpetuated in the Abbey by the stained glass of the apse and in two of the sculptured scenes on the altar screen.

This Ring was buried with the King and lay undisturbed until the first Translation of his remains in the year 1163. It was then reverently removed by Abbot Laurentius and placed among the Abbey relics. Such was the 'Edwardian passion' that it was the fixed belief of many generations of Englishmen that 'the wedding-ring of England', employed at successive Coronations, was this identical jewel. Be this the case or no, it is fairly certain that each successive monarch down to and including Charles I was invested with the Ring previously

worn by his predecessor. From the Coronation of his son onwards a new ring has been manufactured for each Coronation and has always been regarded as being the Sovereign's own personal property. It is made of gold and contains a large table-ruby engraved with St. George's Cross.

This Ring is placed by the Archbishop on the fourth finger of the Sovereign's *right* hand, which was always regarded as the wedding finger until 1549, as 'a sign of kingly dignity and the defence of the Catholic faith'.

Queen Mary, at the time of Wyatt's rebellion, told the citizens of London that 'on the day of her Coronation, when the ring which she bears was put on her finger, she purposed accepting the realm of England and its entire population as her children'. Again, Elizabeth, when urged by her faithful Commons to enter into holy wedlock, held up her hand with the Ring upon it and said in reply that England was her husband espoused to her by this pledge.

An unfortunate mistake took place at the Coronation of Queen Victoria, which might well have had serious consequences. The State officials, ignorant of the fact that the thumb was accounted the first finger in the pre-Reformation service books, caused the Ring to be made for the Queen's little finger. When the moment for the investiture arrived, Archbishop Howley, endowed with superior liturgical knowledge than these lay functionaries, insisted on placing it upon the accustomed finger to the intense misery of the Queen. Before long her finger began to turn black and the situation was only saved by the presence of mind of the Sub-Dean of Westminster, Lord John Thynne, who then and there sent for a basin of water and soap, by which means it was removed.

Both in Sporley's catalogue of the Regalia and in the list of robes ordered for the Coronation of James II, mention is made of Gloves. Again, at the Coronation of Queen Anne there was provided 'a paire of Gloves for

the Queene's Royall Person when Annoynted'. These gloves were made of fine lawn and in former times were put on immediately after the Uction.

They must not be confused with the picturesque feudal service rendered ever since the Coronation of Charles II by the Lord of the Manor of Worksop—in recent times the Duke of Newcastle. It is the privilege of the latter to present a right-hand scarlet glove embroidered with his arms by which service he asserts his claim to hold certain lands of the Crown. So soon as the Ring has been placed on the King's finger and immediately before the Sceptre with the Cross is placed in his hand, the crimson glove is put on. A subsequent rubric states that the Lord of the Manor of Worksop may then support the King's right arm.

THE THRONES AND CHAIRS

(I) KING EDWARD'S CHAIR

THE practice of 'elevating' a new king, usually upon the shield of one of his followers was, according to Tacitus, a regular practice among the Teutonic tribes. In our own land and among the Scandinavian peoples, it underwent a further development in the placing of their monarchs upon a stone specially elevated—the Royal Seat.)

The ducal stone of Carinthia, the Mora stone at Upsala on which the Kings of Sweden were enthroned to the time of Gustavus Vasa, the great circle of stones within which the Kings of Denmark received their inauguration, the *Königsstuhl* or King's Seat of the Holy Roman Emperor at the junction of the Rhine and the Lahn and the stone of the Kings of Ulster near Londonderry, are all of them illustrations of this custom. Again, at the Royal Borough of Kingston-upon-Thames, on the traditional site of the ancient Saxon palace, there stands an ancient stone, the geological similarity of which to the Stonehenge cluster suggests a Druidical origin. Seven at least of our Anglo-Saxon monarchs from Athelstan down to Edmund Ironside, are said to have been enthroned upon this, the 'King's Stone.'

Compared with the Lia-Fail or Stone of Destiny, however, 'the ancientest respected monument in the world', according to Toland, the fortunes of which have been so closely intertwined with the story of both Scotch and English kingship, these venerable relics become almost insignificant.

On this time-honoured fragment, so runs the legend, did the Patriarch's head rest while he beheld the vision of the angels ascending to and descending from heaven. From the plain of Luz it was removed under the care of Jacob's descendants for a brief period to Egypt. It was then transported to Sicily by Gathelus, son of Cecrops the founder of Athens and husband of Scotia, Pharaoh's daughter, and subsequently to Spain, where he founded Compostella. Here did he 'sit upon his marble chair, gave laws, and ministered justice unto his people'. From Spain the Lia-Fail, regarded by this time with reverential awe, was conveyed to the Hill of Tara by one Simon Brech, about seven hundred years before Christ. Here did the Irish Kings receive their inauguration in turn and 'he only', wrote Sir James Ware, 'was confirmed Monarch of Ireland, under whom, being placed on it, this stone groaned or spoke according to the Book of Hoath'. At length Fergus or Fergusius, the founder of the Scottish monarchy, bore it across the sea to the Royal Castle of Dunstaffnage and there he 'was placed upon his marble seat and crowned King in the year after the creation of the world 3640'. For many centuries was the Stone suffered to remain here in peace, indeed it is stated that the hole in the castle wall which once contained it, is still visible, but in A.D. 840 Kenneth II removed it from Argyllshire to Scone and placed it upon a raised piece of ground, according to Holinshed, 'because that the last battle with the Picts was there fought'.

It was encased in a chair of wood and on a knoll called the 'Mount of Relief' it stood for centuries—the *Sedes Principalis* of the Scottish nation, while the neighbouring city of Perth assumed precedence over Edinburgh as the national capital.

Four and a half centuries passed away, while the Scottish monarchs, down to the unfortunate John Baliol, ascended in turn to this historic seat on the day of their Coronation

~~and were solemnly inaugurated thereon as the chief rulers of the land by the Earls of Fife. 'Una petra magna super quam reges Scociae solebant coronari.'~~

Thus, it might well have been supposed that the associations of the Stone with the northern kingdom were established for ever. Even prophecy was not wanting to confirm this belief, for attached to it by order of King Kenneth, possibly upon a metal plaque, was a remarkable Latin distich which Sir Walter Scott has translated:

Unless the fates be faulty grown
And prophet's voice be vain
Where'er is found this sacred stone
The Scottish race shall reign.

The stone is oblong in shape. One corner is inscribed with a cross, while on its upper surface a rectangular groove is discernible which possibly contained the metal plaque.

Over and over again has it been described as being a piece of marble, whereas it consists in reality of hard sandstone, bluish in colour and veined with red. It consists mainly of quartz, together with an intermixture of reddish coloured felspar, light and dark mica, together with dark green hornblende.

It must be admitted that the evidence of geology affords but little confirmation of its early wanderings. On the contrary, it tells very heavily indeed in favour of a Scottish origin. Pieces of hard red sandstone of this description are frequently found in Scotland, not least in Argyllshire, where its authentic history begins.

In the meantime, the custom of enthroning the Sovereign of England on the ancient seat at Kingston became obsolete. Neither to the Danish line of Kings nor yet to the Confessor did it make any appeal. The 'royal church of our nation's childhood' at Winchester was roughly thrust aside by the great Norman Duke. In

his eyes it stood for nothing, for his gaze was turned towards the quiet grave in front of the High Altar of the newly built Abbey of Westminster for his own Sacring, in order that he might proclaim his direct continuity with 'his predecessor King Edward' of blessed memory.

(It is possible that Edward I ~~two centuries and more later~~ felt that there was something wanting to the great church upon which his father Henry III had poured forth his love. So long as an official throne was lacking, its dignity was bound to pale before that of distant Scone. Already had he enriched the Confessor's Chapel with a fragment of the true Cross, while his little son, Alfonso, had been permitted to hang up in front of the Shrine the coronet of the heroic Llewelyn, last of the native princes of Wales. The 'greatest of the Plantagenets' now determined to deposit in the ~~same sacred spot~~ an outward token of his dominion over a hated rival, and so in August 1296, to the grief and rage of the Scots, their precious possession, the 'Fatal Marmor', was removed from the custody of its monastic guardians, and 'on the morrow of St. Botolph' placed in the Church of Westminster, where it became the greatest of all its treasures.)

(It was the original intention of the 'Hammer of the Scots' to enclose the 'Stone of Destiny' in a chair of bronze, but he speedily changed his mind, and Adam, the King's workman was commissioned to fashion, at the cost of one hundred shillings, the great Gothic chair, which, battered and age-worn, still survives to tell the tale of centuries. Walter, the Painter of Durham, most gifted of artists at a time when English art had wellnigh reached perfection, was then employed to cover its surface with 'a mosaic of differently coloured glass ornamented on its upper surface with gilding', with, in fact, a coat of gesso, decorated with a charming design of foliage and birds.)

Alas! of the fruit of Master Walter's genius, but little remains to-day. The seated figure of a king on the back has by now entirely perished. Barbarous sightseers who have recorded their worthless existences upon the surface of the Chair, Government officials who have covered it with varnish (to mention one infamy only) and suffragettes who all but reduced it to fragments one June evening, have left but little of its original beauty for the benefit of posterity.

The Chair cost one hundred shillings, while Master Walter received 13s. 4d. for fashioning a couple of leopards together with the additional amount of £1 19s. 7d. for 'making a step at the foot of the new chair in which the Scottish stone is placed, near the altar, before the Shrine of St. Edward, and for the wages of the carpenters, and of the painters, and for colours and gold employed, also for the making of a covering for the said chair'.

(The Stone of Destiny was placed immediately beneath the seat resting on a middle frame, adorned with beautiful quatre-foiled tracery and supported by four crouching lions.

Thus 'this fragment of world old Keltic races was embedded in the new Plantagenet oak—an unconscious prophecy of the future blending of the two Kingdoms into one harmonious whole'.

It was placed in St. Edward's Chapel and, until the perpendicular altar screen was constructed about a century and a half later, the effect must have been magnificent, for it would have been visible over a large portion of the building.

It was not to be expected that its Scottish owners would tamely acquiesce in the high-handed proceedings of Edward I. Their grief and fury knew no bounds. More than once did they attempt to recover their lost treasure, indeed its restoration was distinctly stipulated in 1328 by the Treaty of Northampton, but their hopes

remained unfulfilled. To quote the *Chronicle of Lanercost*, 'the Stone of Scone the people of London would by no means allow to depart from themselves'. Accordingly our northern brethren had to possess their souls in patience until James VI of Scotland took his seat thereon as James I of England, on the Feast of St. James in the year 1603, and in so doing fulfilled the ancient prophecy to the very letter.

It would seem that at the outset the use of this world-famous chair was not confined to occasions purely royal. If a quaint old piece of doggerel for which the authority of Walsingham is claimed be correct, it was intended to figure at the regular ceremonial of the Abbey.

He sent it forth to Westminster for aye
To be there in a chair cleanly wrought,
For a mass priest to sit in when he ought.

But whatever may have been the case at the outset, the 'Regale Scotiae' and the 'Royal Chair' soon became a permanent and venerated feature in the life of the English people. The use of this throne at the solemn moments of Unction and Coronation is supported by evidence of an unquestionable character from the reign of Henry IV onwards, and although actual documentary testimony is lacking, it is difficult not to believe that it figured similarly at the Coronation of that Sovereign's three predecessors.

The boy-king, Edward V formed till recently the only undoubted exception to the custom of more than six centuries. Even the prosaic mind of Oliver Cromwell was overawed by the vast mass of mystery and tradition surrounding the Lia-Fail, and the better to secure his own position as Lord High Protector he insisted upon being installed thereon in Westminster Hall, the sole official occasion on which King Edward's Chair has ever been removed out of the Abbey.

What then does this old Gothic throne stand for to-

day? Surely it is none other than a formal expression of our Imperial unity, serving as a link between all the men and women of British birth from whatever part of our widespread Dominions they hail.

To quote the eloquent words of Dean Stanley:

The coronation stone is the one primeval monument which binds together the whole Empire. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migration. It is thus embedded in the heart of the English monarchy—an element of poetic patriarchal heathen times, which like Araunah's rocky threshing floor in the midst of the temple of Solomon, carries back our thoughts to races and customs now almost extinct, a link which unites the throne of England to the traditions of Tara and Iona, and connects the charm of our complex civilization with the forces of our mother earth—the sticks and stones of savage nature.

At the Coronation King Edward's Chair stands in front of the Altar at the western side of the presbytery. This venerable relic of a distant past in all its bare and mutilated majesty tells a tale far more impressive than ever was the case on former occasions when the command has gone forth that it be 'richly furnished', or as happened at the Coronation of Queen Elizabeth when it was swathed in eighteen and a half yards of 'cloth of silver incarnate'.

There was, however, one terrible occasion when during the preparations for the Golden Jubilee Service of 1887 the authorities of the Office of Works took upon themselves to remove the Chair in order to varnish it! A question asked in the House of Commons elicited the reply that 'the chair had not been in any way stained or disfigured'. Pressed again at a later date, the Minister responsible replied: 'It is true that the chair was slightly darkened, that he was in error in what he had before said; but that what had been done was easily undone, and that the chair was now in substance exactly as it was before'.

None the less, almost all traces of the old work still visible then disappeared for ever.

It is pleasanter to recall the unique event itself when, on a brilliant June day, the much loved Sovereign took her seat on the throne of her forbears for the second time in her long and splendid reign.

To quote her own touching words 'I sat *alone* (oh! without my beloved husband for whom this would have been such a proud day!) where I sat forty-nine years ago and received the homage of the Princes and Peers, but in the old Coronation Chair of Edward I with the old stone brought from Scotland, on which the old kings of Scotland used to be crowned'.

(2) THE CHAIRS OF ESTATE AND THE THRONES

After entering the Abbey, the Sovereign passes up the full length of the church, and, like his Consort, who has preceded him, is conducted to his Chair of Estate on the south side of the presbytery. He occupies it, surrounded by Regalia-Bearers, Supporter-Bishops and others until after the Oath has been tendered to him by the Archbishop of Canterbury.

When the moment for the Anointing arrives, the crimson Parliament Robe is removed by the Lord Great Chamberlain and during the singing of an anthem he passes to King Edward's Chair, where follow a series of impressive ceremonies, concluding with the solemn Benediction.

The Sovereign is then conducted to the third seat, which is entitled the Throne. It stands on the square platform called the Theatre, immediately beneath the lantern. The Sovereign's Throne occupies a dais of five steps, that of his Consort one of three. Both Thrones are derived from ancient models such as those in Knole Park, Sevenoaks. So soon as he is seated here the Bishops of Durham and Bath and Wells take their places beside

him; the Regalia-Bearers and the Sword-bearers gather round, and the ceremony entitled the Homage of the Nobles follows. Save during the Oblation and the Administration of the Holy Communion, the Sovereign continues to occupy this seat until the Archbishop has pronounced the final Blessing.

(3) THE CHAIRS OF THE MARYS

Two other historic chairs are in existence, though they only rank to-day as curiosities. Both of them are associated with Queens bearing the name of Mary.

Terrified lest she should undergo some mysterious pollution as a result of her contact with the Chair occupied six years before by her Protestant half-brother, Edward VI, Mary Tudor is said to have secured a special chair which was previously hallowed by a Papal benediction. Queen Mary's Chair may quite conceivably have been employed during part of the ceremony, but it is impossible to believe that it was actually substituted for the Stone of Destiny at the solemn moment of Unction and Coronation, especially as King Edward's Chair is specifically mentioned in the record of this Coronation.

This Chair was subsequently removed to Winchester, where it has found a permanent home ever since in Bishop Langton's Chantry. It figured doubtless some months later in that Cathedral when the Queen was united in bonds of holy wedlock with Philip II of Spain by Stephen Gardiner.

It must have been a glorious piece of work at the outset, though time has played sad havoc with it. It is made of wood covered with purple velvet and adorned with gilded nails. The symbol I H S is embossed in a circular brass plate on the arm of the chair.

The joint Coronation of the two regnant monarchs, William III and Mary II, necessitated the provision of an additional chair for the latter. Whereas a Queen

Consort receives the Sacred Oil and her Crown kneeling at the steps of the High Altar, Mary was entitled to a position not one whit less dignified or important than that of the Tudor sisters. As Sovereign of England it was essential that she be crowned and anointed in a sitting posture. Accordingly, a second seat was hastily constructed, smaller and much inferior in decoration, which can only be termed a bad imitation of King Edward's Chair, and the two were placed side by side. Such a thing had never happened before in the history of the Coronation rite. This seat in which Mary II received the sacred Unction forms to-day the survival of a unique event and occupies an important place among the many curiosities, the property of Dean and Chapter, which are housed to-day in the Norman Undercroft.

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V

THE MINISTERS OF THE SACRING

(1) THE ECCLESIASTICS

In a month mirie
Septembre Begynning
Baudwyn of Canterbirie
Com to coroune the Kyng.

THIS ancient couplet, ascribed to Peter Langtoft, recalls a custom established four generations prior to the Coronation of the Lion Heart by Archbishop Baldwin.

The Conqueror's Coronation was performed by Ealdred Archbishop of York, it is true, but William was not actuated by any hostility to the see of Canterbury as such. Convinced as he was of the uncanonical election of Stigand, the southern Primate, he absolutely refused to receive the sacred Unction from his hands. Moreover, in a very few years' time, at the instance of Lanfranc, he more than made good this breach with tradition. That astute minded Italian pointed out to the King in forcible terms the evils which might conceivably ensue, were the Archbishop of York to be associated in any way with this great central ceremony. Why, he might even go so far as to bestow the crown of the realm upon some rebel Scot or Dane, elected by the turbulent denizens of the north, before anyone could stop him! This argument was in William's eyes absolutely irrefutable, and, accordingly, the high privilege was finally and definitely assigned to the Primate of All England, or, failing him, to one of his Suffragans in the Province of Canterbury.

The occupants of the Archbishopric of York did not, however, acquiesce quite meekly in this decision, and an attempt was made to upset the arrangement established by the Conqueror and Lanfranc, at the unexpected crisis which arose with the sudden death of the Red King in the New Forest. Anselm, the Archbishop of Canterbury, was out of the country and a desperate race took place for the prize. Unfortunately for himself, Thomas of York was sadly handicapped by the long journey from the distant north, and he arrived at Westminster only to find that Maurice of London had seized the opportunity with both hands, and that the Coronation of Henry I had become a matter of ancient history.

Never has the see of Canterbury been occupied by a more tenacious upholder of its privileges than Ralph d'Escures. The victim of hopeless palsy, he was utterly incapable of carrying out the long and complicated task involved in the Sacring of Henry II, and arrangements had been made for the substitution of Roger Bishop of Salisbury, in his place. With strange lack of courtesy, no intimation had been given to the Primate, and the latter, the moment he saw his Suffragan's hand upon the Crown, was literally transported with passion. The very intensity of his wrath produced a sudden revival of power and he managed to get hold of the Crown, but it was only for a moment. His strength gave out, and he overturned it as he vainly strove to 'fix' it upon his Sovereign's head. Only by the veriest chance was it saved from falling to the ground.

Some years later, an ill-starred and bungling attempt was made to bring the see of York into the forefront once more. Henry II, with a strange lack of wisdom in so statesmanlike a ruler, determined that the Crown of England should be conferred upon his eldest son during his own lifetime. Thomas Becket, at daggers drawn with the King, was living in exile at Sens. The Canterbury

Primate not being available, Roger of York stepped into his place amid thunders of excommunication from the other side of the Channel. The Coronation none the less took place, but it was a miserable business. The boy-King died an untimely death and the gloom which surrounded his father's closing years was never dispelled. 'Ex hoc consecratione potius execratione, provenerunt detestandi eventus.'

From this time onwards, four Sovereigns only have failed to receive the Crown from the hands of the Archbishop of Canterbury, whose parishioners they have been regarded from time immemorial, '*Speciales Domestici Parochiani Domini Archiepiscopi Cantuariensis*'.

The first was Edward II at whose accession Archbishop Winchelsey was living at Rome in feeble health. The latter therefore entrusted his duties to a commission of three prelates, the consecrating bishop being Woodlock of Winchester, an unfortunate choice, for he had been a deadly enemy of the new King's father.

It was hardly to be expected that Mary would consent to receive the sacred Unction at the hands of Cranmer. The latter was held to be 'unworthy' and was soon incarcerated in the Tower, together with Ridley, Bishop of London. His place was therefore taken by Gardiner Bishop of Winchester, the next see in dignity, to the huge indignation of the future Primate, Matthew Parker. The claims of precedent, however, were not ignored altogether, for at any rate the position of the Province of Canterbury was safeguarded, but at the Coronation of Queen Elizabeth such considerations were flung to the four winds, indeed there was no alternative. Cardinal Pole had breathed his last on the same day as his cousin. Many sees were vacant owing to an outbreak of the plague. One only of the Marian bishops, Owen Oglethorpe of Carlisle, could be induced to perform the ceremony, though it is stated that certain bishops looked on without actually taking part. Oglethorpe died in less than two

years' time: According to his enemies, his death was hastened by his 'taking thought,' that is to say, by remorse following upon his own deed.

The last occasion on which a prelate other than the Primate assumed the responsibility of anointing and crowning the Sovereign, was the curious Coronation of William and Mary. Archbishop Sancroft was still living at Lambeth, and possibly there were some who, even at that eleventh hour, were hoping that his stubborn will might conceivably give way; but he continued obdurate and his place was taken by Henry Compton, Bishop of London. Only a small number of prelates were present. According to Evelyn 'much of the splendour of the proceeding was abated by the absence of divers who should have contributed to it, there being but five bishops, four judges (no more being yet sworn) and several noblemen and great ladies wanting'.

No Primate has ever presented a more touching and pathetic picture than did William Juxon at the Coronation of Charles II. The appointment to the vacant Archbishopric had been a foregone conclusion, indeed one of the very first acts of Charles II had been to promote this aged Bishop of London who had attended his father upon the scaffold, and who had suffered so much in the Stuart cause.

It must have been a perfectly overwhelming moment for the old man, bending beneath the weight of nearly four-score years, and it proved a sheer impossibility for him to appear in his official capacity throughout the whole of the long and exhausting ceremony. He managed to be present, 'though much indisposed and weak', but his place at the altar was taken by Gilbert Sheldon, the new Bishop of London. At a certain point in the service the Archbishop, 'who by reason of his infirmity had until that time reposed himself in St. Edward's Chapel, came' out vested in a rich ancient Coape, and standing before the Altar began the service,

Lift up your hearts, &c.'. The Sacring and Crowning duly performed, the old man retired 'having beyond expectation performed so great a part'.

Archbishop Howley who officiated twice was only surpassed by Bouchier: who crowned Edward IV, Richard III and Henry VII. The greatness of the debt we owe to him has never been properly recognized. To Howley is due, at least in part, the fact that the ceremony of the Coronation was not entirely abandoned by William IV. His reverent and dignified demeanour on both occasions was most striking, and there is reason for believing that he officiated without any food passing his lips until the long service was over.

The Dean and Chapter of Westminster have *ipso facto* entered upon the ancient rights and privileges of the pre-Reformation convent, while to the Dean in particular falls the responsibility of assisting the Archbishop more especially at the Unction, the Investiture, the Coronation and the Administration of the Holy Communion.

The *Liber Regalis*, the Book of the Coronation, still remains in the keeping of the Dean and Chapter. The ancient right of guarding the Regalia is restored to them for a few brief hours preceding the ceremony, and at its conclusion a portion of the jewels are deposited beneath the venerable Shrine of St. Edward. As each Coronation comes round, their ancient claim to certain privileges, virtually identical with those set forth in the *Liber Regalis*, is renewed in medieval French.

By unbroken custom they are habited in copes throughout the service. The emissaries of the Long Parliament had made short work of everything in the nature of fabrics and vestments, during the troubled years of the Civil War and the Commonwealth, but the restored Chapter quickly replaced their lost copes by twelve magnificent specimens of cloth of gold, crimson and purple velvet in which they arrayed themselves to greet the Merry Monarch on St. George's Day, 1661. Eleven of

these copes still survive, several of which retain their original lustre. They appear to have been used at all subsequent Coronations without a break and also at the Golden Jubilee Service in 1887. It was thought right, however, to provide an entirely new set made of stamped crimson velvet, heavily embroidered with gold for the Coronation of Edward VII. Magnificent are the latter to a degree, but far inferior to their seventeenth-century companions.

Now and again a cope appears to have been specially designed for the Dean in view of some particular Coronation, probably at his own expense. The magnificent purple cope with a deep gold fringe worn by Dean Ireland at the Coronation of George IV is a case in point. Not a trace of it unfortunately exists to-day.

To the Bishops of Durham and Bath and Wells has belonged the privilege ever since the Coronation of Richard Cœur-de-Lion, of 'supporting' the Sovereign throughout the solemnity. Save on three occasions, age or infirmity alone have prevented these ecclesiastics from carrying out the duties attached to their respective sees. At the Coronation of Henry VII they were most unjustifiably excluded in favour of their brethren of Exeter and Ely. The strong Yorkist predilections of Sherwood of Durham and Stillington of Bath and Wells were doubtless the cause of this high-handed procedure. An irregularity also occurred at the Coronation of Elizabeth when not one single Bishop was available. The place of their lordships of Durham and Bath and Wells was taken, therefore, by the Earls of Shrewsbury and Pembroke. The Coronation of William and Mary was the occasion of an even more outrageous proceeding. The saintly Ken on preferring the customary claim as Bishop of Bath and Wells was met with a blank refusal. His colleague, Nathaniel Lord Crewe, Bishop of Durham, a man of strong Jacobite sympathies, had kept studiously aloof and the humbugging excuse was put forward by

the authorities that the claim was untenable unless made by the two Bishops jointly. The real reason is not difficult to guess.

No other member of the bench of Bishops is entitled to prefer a claim to perform any definite duty in connection with the Coronation. The prelates occupy, however, prominent seats on 'forms' on the north side of the High Altar. To one is assigned the duty of delivering a sermon which is to be 'short and suitable to the great occasion'. Two others are required to 'support' the Queen, two to chant the Litany and two to act as Epistoler and Gospeller. All of these are nominated for each occasion.

(2) THE GREAT OFFICERS OF STATE

Of the four Great Officers of State, the Earl Marshal alone retains any semblance of his ancient power and importance. His three companions have for generations past only been created for some special occasion and for a very limited period of time, indeed their duties have come to be restricted mainly to those of a ceremonial description.

The Lord High Steward was the 'steadward' or ward of the King's place. It was his duty to govern the Kingdom under the King. During a vacancy of the throne, he had the responsibility of ordering and maintaining the body politic. The office recalls the memory of great historical figures, such as Simon de Montfort, Edmund Crouchback and John of Gaunt. With the accession of the son of the latter, Henry of Bolingbroke, in 1399, the office became merged in the Crown and has never since been revived, save for some special occasion, such as the trial of a peer or a Coronation. Thus, Henry Earl of Arundel was created Lord High Steward at the Coronation of Queen Elizabeth on the express understanding that he was to hold office for the fifteenth day of January only, 'from

the rising of the sun on the same day to the setting thereof'.

At the Coronation, the Lord High Steward, who is the greatest official in the Kingdom, for the time being, walks immediately before the Sovereign in the Procession carrying the Crown of St. Edward. At George IV's Coronation, the Marquis of Anglesey officiated in this capacity. The absence of the leg which he had left behind him on the field of Waterloo doubtless impeded his movements when it came to negotiating the steps at the east end of the Abbey. The massive diadem slipped out of his hands and was only recovered when it was within an ace of touching the ground.

The Lord Great Chamberlain or 'Bower-Thegn', who must be distinguished from the Lord Chamberlain of the Household, has found his duties not a little diminished as a result of the omission of the Coronation Banquet, for the multitudinous details connected with the fitting-up of Westminster Hall were his responsibility.

During the service in the Abbey he assists at the Recognition, the Oath and at the various Investitures of the Sovereign. He also delivers the Oblations which are to be offered at the Altar.

An office at one time of the highest importance, it was granted by Henry I to Aubrey de Vere and his heirs. It remained in this great family until the early part of the seventeenth century, when the long connection abruptly terminated with the death of Henry, eighteenth Earl of Oxford. The office then passed with the marriage of Earl Henry's aunt to another great family, the head of which was the Earl of Lindsey. For upwards of a century the post was retained by his successors, until the death of Robert Bertie, Duke of Ancaster, in 1779. A number of candidates forthwith appeared in quest of the office. After a long hearing the House of Lords decided that it had devolved upon the two sisters of the late Duke, Lady Priscilla Barbara, wife of Peter Burrell,

afterwards Earl of Gwydyr, and Lady Georgina Charlotte, afterwards Marchioness of Cholmondeley, and further that Peter Burrell would be permitted to act in their stead. From this time forward, the office of Lord Great Chamberlain has been held, reign by reign in turn, by the respective descendants of these two ladies, the holder at the last Coronation being the Earl Carrington, and in 1902 the Marquess of Cholmondeley.

The office of Lord High Constable, the 'staller' of Anglo-Saxon days, was annexed to the Earldom of Hereford until the death of Humphrey de Bohem in 1371, when it passed to joint-heiresses in the persons of his two daughters. The last of the great hereditary Constables was Edward Stafford, Duke of Buckingham. After his tragic death at the hands of Henry VIII, the office practically ceased to exist, save for its temporary creation for each Coronation. The great Duke of Wellington officiated in this capacity three times over, viz. at the Coronation of George IV, William IV and Victoria. The Lord High Constable walks in the procession carrying his baton and forms one of the group of high dignitaries who take part in the ceremony of the Recognition.

The office of Earl Marshal, like that of the Lord Great Chamberlain is purely hereditary, in fact it is an estate, a possession in itself. The present hereditary Earl Marshalship was created for Henry, Earl of Norfolk in 1672, since which time it has remained in the family of Howard. It has descended with scarcely a break, though at one time the duties were carried out by deputy, usually a Protestant member of the family, for the Dukes of Norfolk were as a general rule Romanists.

The duties of the Earl Marshal at a Coronation must be perfectly overwhelming, for the issue of the invitations, the announcement of the numerous details of the general arrangements and the management of the ceremonial are his sole responsibility.

He is assisted by the large staff of the College of

Heralds, the senior members of which are entitled Kings-of-Arms, viz. Garter, Clarencieux and Norroy. In addition to their richly embroidered tabards and collars, the Kings-of-Arms possess the privilege of wearing crowns which are assumed simultaneously with the coronets of the Peers. In bygone times they underwent a kind of mimic coronation after their appointment. It included an oath, and an unction, wine being poured from a gilt cup as a substitute for oil. They were solemnly invested with a tabard and finally a crown was set on their heads.

The second grade in the College of Arms consists of the six Heralds—Windsor, Chester, Lancaster, York, Richmond and Somerset, while to the four Pursuivants who occupy the third rank are assigned the delightfully romantic titles of Rouge-Croix, Portcullis, Blue-Mantle and Rouge-Dragon.

The task of the Heralds' College has not invariably been carried out with the stately dignity which characterized the Coronations of the twentieth century. At that of George III, for instance, they simply covered their unfortunate heads with confusion. One thing after another was forgotten. The Lord Mayor's sword had to be borrowed to replace the Sword of State, while a canopy had to be hastily improvised on the spot. The Procession did not start from Westminster Hall until noon, and, worst of all, the general mismanagement of things in the Abbey protracted the ceremony to the enormous length of six hours. The patient young King bore it all, like a saint, but at last, unable to contain himself any longer, he remonstrated with the Deputy-Earl Marshal, the Earl of Effingham, whose expressions of penitence only landed him still more deeply in the mire. 'It is true, Sir,' he blundered, 'that there has been some neglect, but I have taken care that *the next coronation shall be regulated in the exactest manner possible.*'

(3) THE LAY MINISTERS

Few people realize what an immense number of people play some part or other in the Sacring of the Sovereign.

In the first place, there is the great body of the Peers who, together with their wives, officially assist at the ceremony in obedience to the Writ of Summons issued directly by the Sovereign. The terms in which the latter is expressed are nothing if not peremptory.

Right Trusty and Well beloved Cousin, we greet you well. Whereas we have appointed the _____ for the Solemnity of our Royal Coronation, These are therefore, to will and command You, all Excuses set apart, that You make Your Personal attendance on Us, at the Time above mentioned, furnished and appointed as to Your Rank and Quality appertaineth, there to do and perform such Services as shall be required and belong to You, And Whereas We have also resolved that the Coronation of our Royal Consort the QUEEN shall be solemnized on the same Day: We do further hereby require the (Duchess) Your Wife to make her Personal Attendance on Our said Royal Consort at the Time and in the Manner aforesaid. Whereof You and She are not to fail. And We bid You heartily Farewell. Given at our Court &c.

The robes or mantles worn by the Peers and Peeresses are made of crimson velvet, the cape furred with miniver and powdered with rows of ermine, varying in number according to the degree. The coronets worn are of silver gilt with caps of crimson velvet turned up with ermine. Each of the various grades are distinguished from each other. A Baron's coronet has on the rim six silver balls at equal distances, and that of a Viscount, sixteen. An Earl's coronet has on the circle eight silver bells, raised upon points, with gold strawberry leaves between them. That of a Marquis is distinguished by four gold strawberry leaves and four silver balls alternately, while a Duke's has eight gold strawberry leaves. The Coronet of the Prince of Wales consists of fleurs-de-lys and crosses

patée together with an arch surmounted by a ball and a cross.

The members of the Heralds' College of England are reinforced by their brethren some nine or ten in number from Scotland and Ireland. The Officers of the various Orders of Knighthood are present in full strength. Four Knights of the Garter and Four Peeresses (usually of the highest rank) are nominated to support the canopy over the head of the Sovereign and his Consort during their respective anointings. Ten distinguished public servants carry the Standards of the British Empire in the Procession. Fourteen Peers bear the Regalia, eleven for the King and three for the Queen. Three Bishops immediately precede the Sovereign bearing Paten, Chalice and Bible respectively. The King's train is borne by eight Pages under the superintendence of the Master of the Robes. The Queen is followed by a body of attendants numerous enough to constitute a procession in itself—Ladies of the Bedchamber, Women of the Bedchamber and Maids of Honour, while her train is supported by the Mistress of the Robes and eight Ladies. To all of these must be added the Prime Minister, the Lord Chancellor, the Lord President of the Council, Members of the Royal Household, the Lord Mayor of London, the Gentlemen at Arms and the Yeomen of the Guard.

Among the laymen who in one way or another render special acts of service or perform duties at the King's Sacring, there are several individuals or groups of individuals whose offices are of such great historical interest as to demand something more than a bare mention.

In the Charter of the Cinque Ports (1682) allusion is made to the right of their Barons or leading citizens 'to bear the canopy over their Sovereign' and his Consort during the outdoor procession between Westminster Hall and the Abbey. In return for this service they claimed seats at a table placed on the King's right hand

during the Coronation Banquet, and the subsequent possession of the canopy together with the silver staves by which it was carried and the silver bells at each angle of its framework.

According to Richard of Devizes, the privilege of bearing the canopy was granted by King John as the price of the assistance rendered by the doughty mariners of these coastwise towns in his journeyings between England and the Normandy, which he ultimately lost. Another tradition goes further back still, and speaks of the custom (ancient even in the previous reign) by which the canopy was offered at the High Altar of Canterbury Cathedral. Clearly the Charter of the Cinque Ports of 1682 was more than justified in its use of the expression, 'the time to the contrary being never remembered to have been'.

The Portsmen are all equal as brothers, but it was customary to assign to Hastings the right-hand foremost 'spear' of the canopy. The same port has also managed sometimes to secure possession of the canopy after the Coronation, notably that of Queen Anne.

The privileges of the Barons of the Cinque Ports have not always received undisputed acknowledgment. At the Coronation of Charles II they only secured the canopy after a desperate struggle with the royal footmen. On another occasion a rival (fortunately unsuccessful) appeared from the little village of Corfe, on whose behalf it was declared that Queen Elizabeth in return for the loyal support given by Sir Christopher Hatton, when Governor of Corfe Castle, had exalted the notables of both Castle and Parish to a position identical with that of the Portsmen.

More than once have the Barons been ousted from their customary seats at the Banquet, indeed at George III's Coronation they were grievously insulted by Lord Talbot, whose mismanagement had reduced the proceedings almost to a farce. 'Gentlemen, if you speak to

me as High Steward, I must tell you that there was no room for you, but if as Lord Talbot, I am ready to give you satisfaction in anyway you think fit.'

Their last appearance as canopy-bearers took place at the Coronation of George IV. It was not a dignified ending to a story covering centuries, in spite of their long cloaks of Garter blue satin with slashed arms of scarlet, doublets of crimson satin, black velvet caps and stockings of dead red. By way of passing the time they organized a short rehearsal for themselves in the handling of the canopy before the Procession started. As they paraded up and down the broad space of Westminster Hall, they created peals of laughter with their ungainly movements. A second attempt fared no better, and to make matters worse the 'First Gentleman in Europe' absolutely declined to entrust his valuable existence to their keeping and insisted on walking some little distance in front!

With the omission of the outdoor Liturgical Procession, the Barons of the Cinque Ports found themselves unemployed at the Coronations of both William IV and Victoria, but thanks to a happy inspiration they reappeared once more, though in a new rôle, in 1902. Wearing their picturesque uniform, they were assigned places just outside the screen. On reaching this spot, the Banners of the Empire were placed by the respective bearers in their hands and were dipped by the Portsmen as the Sovereign drew near.

All will rejoice that this link with the Coronation where they were wont to be honoured with the highest place above all others at the Banquet, has been welded anew. It would have been a grievous loss if the representatives of the remarkable Confederation of the Cinque Ports and the two ancient towns of Winchelsea and Rye had permanently disappeared. It has enjoyed the singular distinction of having taken on the one hand a leading part in establishing the constitutional liberties of

England, and on the other of having supplied the chief weapon used by its Kings in the consolidation of its territory and the restoration of its sovereignty in the Narrow Seas', and it 'may also be fairly called the parent and exemplar of the Royal Navy itself'.

With the omission of the Banquet the privilege once enjoyed by the Lord Mayor and twelve representatives of the City of assisting the Chief Butler has lapsed. On the other hand, London's Chief Magistrate still occupies a prominent position in the great Procession up the Abbey. Bearing the crystal mace of the City, he walks side by side with Garter-King-of-Arms and the Gentleman Usher of the Black Rod.

The privilege of carrying the Golden Spurs, '*les grandes espérons*' was first exercised by Sir John Marshall in 1189 and passed to the Earldom of Pembroke. More than one claimant has from time to time appeared and established representation of the Earl of Pembroke of 1377. Alike in 1902 and 1911, the privilege was divided between Lord Grey de Ruthyn and the Earl of Loudoun. At the recent Court of Claims, Lord Hastings, Lord Churston, and a group of five joint claimants made their appearance, to assert their rights.

Under the tenure of Grand Serjeanty, the Manor of Farnham Royal with the hamlet of Cere in the county of Buckingham was associated with the privilege of providing a rich scarlet glove for the King's right hand. During the sixteenth century, Francis Earl of Shrewsbury, to whom this property belonged, exchanged it with Henry VIII for the site of the Manor and Priory of Worksop, the privilege passing at the same time. By the marriage of Alethea, the Earl's daughter and heiress, it fell into the hands of the Howard family, and down to the Coronation of Queen Victoria the service was always rendered by the Duke of Norfolk or some member of the great house of Howard. Since that time the Manor of Worksop, with the accompanying privilege, has become

the property of the Duke of Newcastle. Permission has been given for the duty to be performed by the Earl of Leicester as deputy.

One of the most prominent features in the ceremony of the Coronation is that which is associated with the King's Scholars of St. Peter's College, Westminster. They are not specifically mentioned until the Coronation of James II, but from that time onward they have officiated, so to speak, without a break. Their performance in 1685 has been quaintly described by the herald, Francis Sandford, 'It is to be noted that when the Queen entred the choir the King's Scholars of Westminster School in number forty, all in surplices being placed in a gallery adjoining to the great organ loft entertained her Majesty with this short prayer or salutation, *Vivat Regina Maria*, which they continued to sing until His Majesty entred the choir, whom they entertained in like manner with this prayer or salutation, *Vivat Jacobus Rex*, which they continued to sing until His Majesty ascended the Theatre'.

In 1902 these Latin cheers were most ingeniously and successfully introduced into the magnificent anthem written by the late Sir Hubert Parry, to the words which from time immemorial have been sung as the Sovereign passes up the Abbey, 'I was glad when they said unto me, We will go into the house of the Lord.'

But of all these varied duties and services the most picturesque of all were those assigned to the Honourable the King's Champion,

They hailed him Lord of Fontenaye
Of Lutterward and Scrivelbaye
Of Tamworth tower and town.

Thus sang Sir Walter Scott, who added the following note: 'Robert de Marmion, Lord of Fontenay, a distinguished follower of the Conqueror, obtained a grant of the castle and town of Tamworth, and also of the Manor of Scrivelsby.'

The Marmion line came to an end with Earl Philip, who passed away towards the close of the reign of Edward I, leaving four daughters as co-heiresses behind him. Tamworth, with all its wealthy appanages, passed by the marriage of one of them, Margaret by name, to the de Freville family, while Joan her younger sister, whose share of the Marmion acres included the Manor of Scrivelsby, married Sir Thomas de Ludlow. The latter pair were survived by a daughter, Lady Margery, whose career forms the turning-point in the story of the King's Champion. By her marriage with a Lincolnshire knight, Sir John Dymoke, she laid the foundation of the distinguished family, who century after century have delighted to uphold their romantic connection with the English Crown as Lords of the Manor of Scrivelsby, and Champions to the King's Majesty.

Dame Margery's pretensions were not, however, unopposed, for a tough struggle broke out as the time for the Coronation of Richard II drew near. Tamworth and Scrivelsby, the de Frevilles and the Dymokes, now gave vent to a jealousy which had been smouldering for years and pitted themselves one against the other. The case was fiercely argued before the Court of Claims, who gave judgment in favour of the younger branch of the descendants of Earl Philip de Marmion, the Dymoke family. Tamworth, the Court laid down, was held by the ordinary tenure of Knight Service, and Scrivelsby by that of Grand Serjeanty, and the office of the Honourable the King's Champion was definitely proclaimed to be the inalienable property of the last named fief, viz. the Lincolnshire estate of the house of Marmion.

It was a nasty blow for Sir Baldwin de Freville, and he did not take it lying down, but Dame Margery, a militant lady of the first order, who boasted of her determination 'not to take off her slippers till she went to bed,' had to be reckoned with, and the attempt he made at Henry IV's Coronation to quash the judgment

of twenty-two years before was repelled. From that day forward the Dymokes have remained in undisputed possession of the field.

Dame Margery lived to a great age and saw her duties as King's Champion performed on her behalf by her husband Sir John and her son Sir Thomas at three successive Coronations. Not until that of Henry VI did a Champion officiate in his own right, namely, her grandson, Sir Philip Dymoke.

The family, as was to be expected, had its ups and downs in the generations that followed. One of them, Sir Thomas, perished in the Wars of the Roses; another, Sir Robert, was flung into Lincoln Gaol by Thomas Cowper, Bishop of Lincoln, a Protestant of an arrogant and vindictive type, where he succumbed to his sufferings, a martyr in the estimation of the whole countryside, while during the troublous times of the Great Civil War both the Scrivelsby estates and their owners came to be terribly impoverished.

However, another Sir Charles Dymoke appeared at the Coronation of James II and his claim was duly admitted. Sir Charles did not cover himself with glory. In approaching the King to kiss his hand, he stumbled and measured his length upon the floor! 'See you, love', exclaimed Mary of Modena, 'what a weak Champion you have.' The unhappy Dymoke made the best of the situation with the aid of several white lies, but there were many who recalled the untoward event a few years later!

The ceremonial which was thus employed, century after century, must have been immensely impressive. Immediately before the Bringing up of the Second Course at the Banquet, a short procession advanced from the bottom of the Hall. First of all came two Trumpeters, with the magnificent falls of their instruments embroidered with the arms of the Dymoke family. These were followed by the Sergeant-Trumpeter, together

with two Sergeants-at-Arms; all three bearing their ponderous maces of office. Then came the two Esquires of the Champion, armed with lance and shield respectively, while behind them marched a member of the Herald's College, carrying in his hands a paper on which were written the actual words of the Challenge. Last of all, there rode the Champion himself, clad in full armour, and with four gorgeously attired pages in attendance.

The Champion was flanked on either side by the Earl Marshal and the Lord High Constable, arrayed in their state robes and coronets, each of them bearing his official staff. Then, from the lower end of the Hall the Herald proclaimed in ringing tones the formula of the Challenge:

If any person, of what degree soever, high or low, shall deny or gainsay our sovereign lord —, king of Great Britain and Ireland, defender of the faith, son and next heir to our sovereign lord —, the last king deceased, to be right heir to the imperial crown of this realm of Great Britain, or that he ought not to enjoy the same; here is his Champion, who saith that he lieth, and is a false traitor, being ready in person to combat with him; and in this quarrel will adventure his life against him, on what day soever shall be appointed.

The glove was then flung down and in a few moments restored to the Champion by the Herald, after which the procession advanced to the centre of the Hall, where the same quaint ceremonial was repeated. The third and final halt took place at the foot of the steps beneath the royal table. The Champion having made a profound reverence to his Sovereign, a gilt cup full of wine was brought by the royal Cup-bearer. King and Champion drank to one another in turn, and after making his obeisance once more the Champion took his departure from the Hall, carrying with him the cup and its gilt cover by way of fee.

The last Champion to appear in Westminster Hall was Henry Dymoke who deputized for his father Sir John.

The latter being in Holy Orders, was disqualified from officiating in person at the Coronation of George IV.

Fortunately, Sir Walter Scott has bequeathed to us his impressions of the ceremony:

The Champion was performed as of right by young Dymoke, a fine looking youth, but bearing too much perhaps the appearance of a maiden knight to be the Challenger of the world in a King's behalf. He threw down his gauntlet, however, with becoming manhood and showed as much horsemanship as the crowd of squires and knights around him would permit. On the whole, this striking part of the exhibition somewhat disappointed me, for I would have had the Champion less embarrassed by the assistants and at liberty to put his horse on the grand pas, and yet the young lord of Scrivelsby looked and behaved extremely well.

The delightful old custom apparently received its death-blow when the Banquet in Westminster Hall ceased with the Coronation of William IV. Sir Henry Dymoke was still living, but no demand for his services reached him either from that monarch or his niece.

As in the case of the Barons of the Cinque Ports, a delightfully appropriate revival took place, however, in 1902. Mr. Francis Scaman Dymoke having established his succession, he was followed on his death in June 1893 by his son, to whom was assigned the honour of bearing the Standard of England in the Coronation Procession. If the militant Dame Margery were to come to life, she would rejoice to think that a descendant of hers is still upholding the honourable position for which she fought so strenuously and, in a manner better adapted to this twentieth century of ours, is still proclaiming his willingness to do battle, if need be, on behalf of his Sovereign, as the Honourable the King's Champion.

The offices of Master and Keeper of the Jewel House can be traced as far back as Edward III, in whose reign John de Slete and John de Mildenhall were appointed

at a salary of 'twelve pence per diem'. Its holder came to possess many lucrative perquisites. He ranked next in order of precedence to the Privy Councillors and was permitted to dine with the Barons of the Cinque Ports at the Banquet wearing his scarlet robes.

The duties of this officer have long become absorbed in the department of the Lord Chamberlain. They are now confined to the care of the Regalia and to the duty of walking in the Procession, bearing upon a richly embroidered cushion the two Ruby Rings and the Sword for the Offering. At the same time the old tradition of an official residence is maintained, 'He keepeth all the regalia and the plate that is not used in the family in the Tower and to that end hath always conveniences of lodgings for himself, officers and servants therein'.

The misdeeds of Sir Henry Mildmay in 1649 have been related elsewhere. The wretched man did not escape altogether unscathed. In the will of the Earl of Pembroke, who died in 1650, there occurs this clause:

Because I threatened Sir Harry Mildmay but did not beat him, I will give fifty pounds to the footman who cudgell'd him. Item, my will is that the said Sir Harry shall not meddle with my jewels. I knew him when he served the Duke of Buckingham, and since, how he handled the crowne Jewells for both which reasons I now name him the *knave of diamonds*.

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VI

THE ORDER OF SERVICE AND THE CEREMONIAL

(1) THE SOURCES OF THE SERVICE

THE *Anglo-Saxon Chronicle* in its record for the year 734 tells us that 'Egbert was hallowed bishop' succeeding to the place of Tatwine, Archbishop of York, who, like the Venerable Bede, died in that same year. Twelve months later he received the pallium at Rome. Egbert ruled over his archbishopric for thirty-two years, and during this long period he saw four Kings ascend the throne of Northumbria. The first was his own brother, Eadberht, who exchanged the crown for a monastic life, his nephew Oswulf, Moll Ethelwald, and Alchred.

Egbert was a man of commanding personality, hence his name came to be attached to a tenth-century Pontifical, that is to say, a collection of services which require a Bishop for their performance. Included in this compilation is the Order of Coronation in a somewhat embryonic form. It is entitled the 'Mass for Kings on the day of their Benediction', and it centres round the ceremony of the Unction or 'anointing to King,' which was and still is far more important than either Investiture or Coronation.

Certain prayers are included which are known to have been used at the first Coronation of which any record exists, that of Judith daughter of Charles the Bald and Consort of Ethelwulf King of Wessex, which event took place in the year 836.

A second Order attributed to the year 973, for which

St. Dunstan may conceivably have been responsible, bears the name of Ethelred II. It is worded in lofty theocratic language. The word 'benedictio' has given place to 'consecratio'. The King is described at the outset by the word 'futurus', but after his anointing he becomes 'rex ordinatus'. In this Order the Service for the Coronation of a Queen Consort makes its appearance for the first time and likewise the Investiture with the Ring and the Girding with the Sword.

Altogether this Anglo-Saxon Order is from a ceremonial point of view far more elaborate than its predecessor. In all probability it was used at the historic Coronation of William the Conqueror.

The next Order in point of time is of twelfth-century provenance and bears the name of Henry I. It is found in a manuscript now in the British Museum. The Litany is for the first time included in the liturgical structure and, more important still, the use of the sacred Chrism as distinguished from ordinary oil is emphasized.

This form of Service was probably used at the Coronation of Richard I, of which Roger de Hoveden, a contemporary writer who seems to have been an eye-witness, has given a detailed account. We hear for the first time of such familiar features as the Liturgical Procession from Westminster Hall to the Abbey, the Oath, the Supporter-Bishops of Durham and Bath and Wells, the Golden Spurs and the State Sword. All of these are carefully described by the historian.

With the fourteenth century the Coronation Service attains to its complete development and it is set forth in full and elaborate detail in the *Liber Regalis*, the fourth and by far the most important of the Latin forms of the Service, to which all the others lead up. This precious document is one of the chief treasures contained in the Library of the Dean and Chapter of Westminster. It is styled 'the Book of the Royal Offices to be performed

and observed according to the use of the Royal Church at Westminster'. Its compilation was very probably due to the zeal of Nicholas Littlington, one of the greatest of the 'builder-abbots' of the Abbey and there is some reason for thinking that this copy was actually used by Richard II at his Coronation—one of the most splendid regal ceremonies ever witnessed. The document is a thin folio of thirty-eight pages of vellum, and it contains four remarkable illuminations, each one occupying nearly a whole page.

The compiler of this wonderful book was evidently a man possessed of a real liturgical and historical sense. He restored certain ceremonies which appeared in the Anglo-Saxon documents but which found no place in the Norman or twelfth-century Order. A new feature altogether was the important ceremony of the Homage of the Peers after the Inthronization of the King. Altogether he succeeded in producing a remarkable, if somewhat lengthy and spun-out Service.

It may be fairly safely assumed, however, that there is nothing in the *Liber Regalis* which is actually new. In all probability the compiler merely summed up and codified the traditions which had been steadily growing for centuries. It is important to remember that this Order continued with practically no alteration for upwards of three hundred and fifty years, and though extensive changes were made during the last half of the seventeenth century, the *Liber Regalis* in its main essentials has continued to form the basis of every Coronation Order down to our own days.

With James I we reach the first reformed Coronation. The whole Service was then rendered for the first time in the vernacular: and the Holy Communion was celebrated according to the form contained in the Elizabethan Prayer Book, though Introit, Offertory Prayer and Communion Anthem were retained. On the other hand, Archbishop Whitgift 'faithfully observed the forme sett

downe in the auncient Book kept at Westminster' (save for the exorcism of the Ring), and he hallowed the King 'with the Oyle with which antiently the kings and queens have been anointed'. The translations of the ancient prayers left more than a little to be desired, but no one had arisen at that time, nor has anyone ever arisen since, capable of wearing the mantle of Cranmer.

Thanks in the main to the influence of Laud, the Coronation of Charles I followed upon similarly conservative lines. 'My Lords', said Laud at his trial, 'I had liturgies all I could get both ancient and modern': and in his diary for Jan. 23, 1626, he wrote 'I have a perfect Book of the Ceremonies of the Coronation ready, agreeing in all things with the *Liber Regalis*.'

Charles II's Coronation, again, displayed no change, indeed according to Clarendon it was performed 'with the greatest solemnity and glory that ever had been'.

Of the Coronation of James II it is difficult to speak with patience. The King made up his mind to cut the rite down to the minimum. Accordingly he gave orders to Archbishop Sancroft to 'leave out the Communion Service' and also to 'abridge (as much as conveniently might be) the extreme length' of the Service. Doubtless the Archbishop felt that the omission of the Holy Eucharist was inevitable with a Romanist King on the throne, and under these circumstances the impoverishment and the complete dislocation of the rite was inevitable.

Unfortunately, Sancroft went a great deal further. He was a widely read theologian, a strong Churchman of the school of Andrewes and Laud, and he had in former years possessed the immense advantage of having been Chaplain to Bishop Cosin. At the same time he appears to have been devoid of any sort of liturgical instinct and he perpetrated all kinds of needless and unjustifiable changes, neither did he refrain from wholesale mutilations. He mistakenly provided for the delivery of the Orb as well

as the Sceptre, a blunder which has been perpetuated ever since; he changed the forms recited at the Delivery of the Ornaments, in short he was guilty of a revolutionary vandalism of the first order. Save for the fact that he retained the Consecration of the Oil and substituted a prayer for the blessing and sanctification of the Sovereign in place of the ancient 'consecrations' of such Ornaments as the Sword, the Crown and the Ring, Sancroft's work deserves nought but unsparing criticism. To quote the late Dr. Wickham Legg, 'under the pretence of shortening the service he was induced to ruin it' liturgically.

Three years later the task of preparation devolved upon the Ex-Guardsman, Henry Compton, Bishop of London, for the Archbishop would have no sort of dealings with the Dutch Prince and his wife. A practical man of affairs, he was far less fitted for the task than Sancroft. None the less, his work, which may be styled the seventh recension of the Order of Coronation, though by no means devoid of blemishes (it had to be carried out in four weeks), was infinitely more satisfactory than that of Sancroft and entitles him to credit which he has not always received.

The Eucharist was at once restored and Compton went right back to the oldest precedent of all, that of Archbishop Egbert, by inserting the Coronation Service in the middle of it, an arrangement analogous to the Consecration of a Bishop. He also followed Egbert's precedent by placing the ceremony of the Crowning, last of all instead of the Investiture with the Sceptre, thus producing an effective climax. A prayer for the Consecration of the Oil expressed in extremely definite language was inserted, presumably in place of the consecration earlier in the day in St. Edward's Chapel. Last of all, with a stroke of genius, which interpreted to perfection the whole outlook of our race, he introduced the Presenting of the Bible to the Sovereign, 'the most valuable thing

that this world affords', the moment after he has received the Crown.

Again whether by accident or intention Compton displayed sound liturgical scholarship when he placed the Litany in its time-honoured position where it forms the introduction to the Holy Eucharist. It remained here till it was condemned to suffer the liturgical vandalism of 1937. We must therefore forgive him for his new and feeble Proper Preface and likewise for the omission of the Introit and the Communion Anthem.

This, the William and Mary recension, has undergone comparatively little change since that time. Such alterations and omissions as took place during the eighteenth and nineteenth centuries had no doctrinal significance. They were simply due to the craze for shortening the Service, combined with ignorance, carelessness and liturgical bad taste.

The omission of the First Oblation and the removal of the *Te Deum* to follow the Blessing, an evil precedent for 1911 and 1937, were distinct losses: but against these must be set, the reinsertion of the Introit and the Proper Preface, the reduction of the long-drawn-out ceremony of the Homage to reasonable proportions and a number of minor improvements.

It cannot be denied that the old medieval Service, which managed to pass through the storms of the Reformation unaltered, suffered havoc untold at the hands of the High Anglicans of Restoration times. None the less the ancient traditions have held their ground and the influence of the *Liber Regalis* may be seen from beginning to end. The Sacring of our Sovereigns to-day is the same in all essentials as that which was in use at the time when England was still divided into the several Kingdoms of the Heptarchy. Writing in the year 1901, the Rev. H. A. Wilson aptly summed up the position. The modern Coronation Service 'is like some ancient fabric which has suffered much from the work of ignorant builders,

destroying where they sought to improve but which yet remains a monument of singular interest, demanding not only taste and skill, but regard for its whole past history in any architect to whose care it can be safely committed'.

Thus, our own land stands unique among the peoples of Europe and America in the possession of a Coronation Order which has its roots in a past when the Middle Ages had barely emerged from their birth throes, which gathers up into one coherent whole that which lies scattered in divers forms and in many places over a history covering upwards of one thousand years.

Enough has been said, it may be hoped, to indicate the intense solemnity, the deep sanctity of this most wonderful service, a fact which has not always received an adequate measure of recognition and which even with the deepened historical and religious sense of to-day still needs emphasis. Amid the brilliant pageantry, the overwhelming historical associations, the excitement and the enthusiasm of the great homecoming to the heart of the Empire from all over the world, this deeper significance is in some danger of being obscured.

Moreover, there are two outstanding facts which, it cannot be denied, inevitably though most unfortunately, tend in this same direction.

The first of these is the name. The expression, 'The Coronation', has for generations past become firmly embedded alike in our speech and in our national consciousness, but it is absolutely inadequate. The act of Crowning is but one (and not the most important) out of a large number of highly symbolical ceremonies. It does not even begin to serve as a comprehensive title for one of the most elaborate rites in the whole world. France has been more fortunate than ourselves. Not only at Rheims but all over the land, the word 'Sacring' is universally employed to denote the solemn ceremony, which has been in abeyance ever since the disastrous

reign of Charles X. Our own Service occupies a precisely similar position. From the tenth century onwards it is described in the various Orders as the 'Consecration of the King' and, though the hope can only be a counsel of perfection, it would be a real gain if this expression, 'the Sacring', were to become fully established in our own common parlance.

The lengthy interval between Accession and Coronation is another equally serious drawback. It is wellnigh impossible for the ordinary man and woman to grasp the true implications of a vast and complicated ceremony offered over one who has already been engaged upon the work of government and administration for a year or even more.

In Plantagenet times theory and practice were in virtual harmony, for the regnal years of a king were counted from the date of his Coronation only. Hence, save for some altogether special reason, like the absence of Edward I in the Holy Land at the time of his Accession, the interval was a matter of days or at the most of weeks. Even in times so relatively near to our own as the early eighteenth century, the Coronation of Queen Anne followed her Accession in the short space of six weeks.

George III who was awaiting his bride allowed eleven long months to elapse and inaugurated the practice which was followed by his immediate descendants and which, as a result of modern conditions, would appear to have become stereotyped.

Thus, it can no longer be claimed as in distant days that the Sovereign is made King at the time and by reason of the fact of his Sacring, though the ceremonies of the Recognition and the Homage lend some colour to the idea that he is at the commencement of his reign. At the same time it is highly important to emphasize the fact that the Coronation represents at the very least a solemn ratification of the Accession, together with the official Benediction of the Church upon that which has

already taken place together with the bestowal of Divine grace upon the new Sovereign that he may be enabled to run the race that is set before him.

(2) THE SERVICE EXPLAINED ¹

I. The Procession of the Regalia

The Procession of the Regalia does not, strictly speaking, form part of the official State Ceremonial of the Order of Coronation. Rather should it be described as being a domestic ceremony of the Royal College of St. Peter in Westminster.

Judging by such pictures and descriptions as survive, the Procession of the Regalia in former days from the Abbey to the Hall on the morning of the Coronation must have been an extremely interesting and attractive event. It disappeared, unfortunately, with the abandonment of the Liturgical Procession in 1831; but it was happily revived, though under necessarily altered conditions, at the Coronation of Edward VII, mainly through the influence of a distinguished member of the Chapter, Dr. Armitage Robinson, who a few months later became their honoured chief.

The Procession is marshalled in the beautiful little quadrangle known as the Abbot's Courtyard. Led by the Abbey Beadle bearing the mace, it commences with the King's Scholars of the Royal College of Westminster, wearing open surplices. Then come the Choirs of the Abbey and the Chapel Royal, the crimson and gold uniforms of the latter and the surplices and scarlet cassocks of the former forming a charming contrast to the grey walls. The Sub-Dean and Priests-in-Ordinary of the Chapel Royal follow wearing scarlet mantles, and lastly the Abbey clergy emerge from the Jerusalem Chamber, each of them

¹ It must be understood that the various sections of the ceremony have not always taken place in the order which follows.

carrying a piece of the Regalia. The Dean of Westminster comes last bearing the Crown of St. Edward, while a detachment of Yeomen of the Guard brings up the rear.

The Procession passes along the south walk of the Cloisters and enters the Abbey at the east end of the building. The clergy of the Abbey ascend into the Presbytery. The Regalia are placed by the Dean on the High Altar and then the ecclesiastics pass through the King's Door and the Queen's Door on either side to St. Edward's Chapel, where the necessary preparations are made for the Uncion (see below). The somewhat lengthy interval thus created being effectively covered by the singing of the Royal Choirs in the ambulatory. The Regalia-Bearers are then entrusted with their precious burdens anew, with the exception of the Imperial Crown, the Ampulla and the Anointing Spoon, which are left on one or other of the two Altars.

The sound of music is again heard as the Procession makes its way westwards, while the entire body of singers, orchestra and organ take up the strain, together with the voices of the huge congregation 'producing an unrehearsed climax of overwhelming majesty that will never be forgotten by those present'. Such is the description given by the late Sir Frederick Bridge of the ceremony in 1902, and his words are no exaggeration.

On reaching the nave, the Procession divides into two lines so as to enable the Regalia-Bearers to pass through the west door into the Annexe, where Crowns and Sceptres are delivered into the hands of the Lord Great Chamberlain and placed by him on the Regalia Table therein.

N.B.—The Coronation Service proper is preceded by more than one Procession (in addition to that of the Regalia) in which our English Royalties and the numerous Foreign Royalties are ceremonially conducted to their places. These preliminary Processions naturally vary according to the circumstances of each Coronation.

II. The Entrance into the Church

The Great Proceeding though one ceremony, in actual practice passes to the east end in separate sections. The first is mainly ecclesiastical in character, consisting of Royal Chaplains wearing scarlet mantles and the Dean and Chapter of Westminster in copes. The second headed by the Pursuivants and the Officers of the various Orders of Knighthood includes the Bearers of the Standards of the British Empire; the Keeper of the Crown Jewels carrying on a richly embroidered cushion the two ruby Rings; the four Knights of the Garter appointed to support the canopy at the Uncion; and certain members of the Cabinet together with the two Primates separated from each other by the Lord Chancellor. The Queen's Procession forms the third section. She is preceded by her Regalia-Bearers, supported by two Bishops, attended by the Mistress of the Robes and the Train-Bearers and followed by the Ladies of the Bedchamber and the Maids of Honour. Last of all comes the King's Procession, headed by Members of the College of Arms. It includes the magnificent group of Regalia and Sword. It includes the magnificent group of Regalia and Sword. It includes the magnificent group of Regalia and Sword. It includes the magnificent group of Regalia and Sword. It includes the magnificent group of Regalia and Sword. It includes the magnificent group of Regalia and Sword. It includes the magnificent group of Regalia and Sword. It includes the magnificent group of Regalia and Sword. Household followed by the Yeomen of the Guard conclude this wonderful piece of pageantry.

Ever since the Coronation of Charles I, Psalm 122, 'I was glad when they said unto me, We will go into the House of the Lord' has been sung as the Sovereign passes up the Abbey. In 1902 there was heard for the first time the majestic setting of these words by Sir Hubert Parry, with which he cleverly incorporated the traditional Latin cheers of the King's scholars in a kind of folk-song. It may be hoped that this grand music, like

that of Handel, will be regarded as inseparable from all future Coronations.

On reaching the presbytery the King and Queen make their 'humble adoration' and pass to their Chairs of Estate on the south side, with the Regalia-Bearers and other attendants grouped near them.

III. The Recognition

So soon as all are in their places one of the most impressive of all the Coronation ceremonies takes place. The King rises and stands in such a position as will enable him to be seen by as large a number of persons as possible while a small procession is formed. It is headed by Garter King-of-Arms, and includes the Lord Chancellor, the Lord Great Chamberlain, the Lord High Constable and the Earl Marshal, the Archbishop, carrying his cross, coming last. Standing on the eastern side of the 'Theatre', the Primate addresses the following formula to those who are assembled in that portion of the Abbey.

'Sirs,—I here present unto you King George, the undoubted King of this realm, wherefore all you who are come this day to do your homage and service. Are you willing to do the same?'

Four times over, from all four quarters of the compass is the proclamation repeated and four times over does the assembled multitude signify its assent with loud and repeated acclamations, the trumpeters blowing their thrilling fanfares each time. The effect is simply indescribable.

What then is the precise meaning of this wonderfully striking ceremony?

The Recognition has been defined as 'the acknowledgment of the heir to a feudal seigniorship and of the legality of his claims to the inheritance'. Regarded from this point of view, it would appear to be addressed to the chief tenants of the Crown, and to affect the commonalty of

the land to a limited extent only. On the other hand, there is a far wider and more fitting interpretation of the ceremony, namely that it represents a solemn and deliberate acceptance by the entire body of the people of the realm of their new Sovereign, the completion, in fact, of his election. Thus it bears witness to the elective and contractual character of the English monarchy.

This aspect of the Recognition is fully borne out by the formulae contained in the pre-Reformation Service books. The *Liber Regalis* states that the 'good liking' of the people is to be asked, while the words used at the Coronation of Henry VIII express the same idea still more positively. Although the new King was described as being the 'rightful and undoubted inheriteur by the lawes of God and man', he was none the less, 'elected, chosen and required by all the three estates of this lande to take uppon hym the said crowne and royal dignitie'. The assent of the people is, moreover, asked in this form: 'Will ye serve at this tyme and geve your wills and assents to the same consecration, enunction and coronacion? whereunto the people shall say with a grete voyce, Ye, ye, ye; So be it; King Henry, King Henry!'

At the same time there is not very much opportunity for dissent, as the Jacobites realized at the Coronation of George I! When Archbishop Tenison passed round the 'Theatre', demanding the assent of the people (to quote the Diary of Lady Cowper), 'My Lady Dorchester turned to me and said: "Does the old fool think that anybody here will say *No* when there are so many drawn swords?" There was no remedy but patience!'

At the Coronation of Charles I a most uncanny incident occurred according to one of the onlookers, Sir Symonds d'Ewes. For some reason unexplained the first proclamation made by Archbishop Abbott was received in deadly silence and the people had to be requested to cry out their response. This omen of coming evil was never forgotten.

IV. The Litany

Immediately after the Recognition, it was formerly the custom for the Sovereign and his Consort to make their First Oblation at the High Altar 'honorifice' supported by their prelates, the floor and steps having been strewn with carpets and cushions for them to kneel upon. The rubric invariably quoted the words, 'Thou shalt not appear before the Lord thy God empty', with the object of emphasizing the commencement of the religious portion of the rite. The Archbishop, too, was wont to assume his cope at this moment. In 1902 this ceremony was, however, merged in the Second Oblation made at the time of the Offertory. It was a distinct change for the worse.

Compton deserves the highest praise for rescuing the Coronation rite and imbedding it in the Office of Holy Communion in the line with the Consecration of a Bishop. Following ancient models he also arranged that the Litany should form an Introduction to the Celebration.

The singing of this solemn act of Intercession nearly two hours before the Coronation Service began was a grievous breach of liturgical propriety and sadly marred the ceremony in 1937. The object of this expulsion from the rite was the saving of time after the example of James II in 1685. By following this highly questionable authority and omitting the shortened form of the Litany used in 1911, eight or nine minutes were gained!

The Litany has always been rendered by two Bishops kneeling side by side. At Charles I's Coronation 'the Lattanie was sung at a faldstoole upon the stage. . . . Mr. Cosin kneelinge behind the Bpps and giuinge direction to the Quire when to answer'. Evidently even at that early date Cosin's ecclesiological gifts were recognized, by his appointment to act as 'Master of the Ecclesiastical Ceremonies' at this Coronation.

V. The Beginning of the Communion Service

Down to the end of the seventeenth century the Celebration of the Holy Communion followed the Coronation rite; but in 1689 a return took place to the precedent furnished by the Coronation Order of Archbishop Egbert, in which the Sacring took place between the 'Mass of the Catechumens' and the 'Mass of the Faithful'. Thus, the consecration of the Sovereign is to-day included in the Order of Holy Communion, in a position analogous to the consecration of a bishop. This enormous gain was the work of Compton.

The ancient Introit was dropped from the Revolution till 1831. At the Coronation of William IV the *Ter Sanctus* was inserted here, following the custom common in English cathedrals at that time, a far from satisfactory arrangement. The beautiful music of Henry Purcell, to the words 'Let my prayer come up into Thy presence', which served as the Introit in 1911, was much more appropriate. From George II's Coronation to that of Queen Victoria the Ten Commandments and the customary Responses were used. In 1902 a welcome return to early Stuart precedent was made by omitting them.

The portions of Holy Scripture used for the Epistle and Gospel have never varied for centuries. They are always read by two Bishops.

VI. The Sermon

The preacher of the Sermon which is to be 'short and suitable to the occasion' is nominated for each occasion. The privilege is not attached to any one particular see, though in practice York and London have perhaps received the honour rather more frequently than others.

More than once has the Sermon been curiously and sometimes even unpleasantly appropriate. The text

'Jacob received the blessing' at the Coronation of Henry IV was hardly ideal, and the Sermon delivered at the Coronation of Charles I was tragically prophetic. 'Dr. Senhouse, Bishop of Carlisle (Chaplain to ye King when Prince), preached upon "And I will give thee a Crown of life", his own funeral: ye black Jaundice having so possest him that all despair'd of him, and he died soon after.' 'This', says Echarde, 'was rather thought to put the new King in mind of his death than his duty in government and to have been his funeral sermon when alive, as he was to have none when he was buried.'

It is pleasanter to recall the unconscious prophecy of the Bishop of Salisbury at the Coronation of George III, in alluding to the great number of years which the King was destined to reign, and the happy choice of the text, 'Queens shall be thy nursing mothers', by Archbishop Sharp, when preaching at the Coronation of his friend and spiritual child, Queen Anne.

The interesting Tudor pulpit with its linen fold paneling which stands to-day in the Abbey nave, is said to have been used by Cranmer both at the Coronation and the funeral of his godson, Edward VI. It has figured at other Coronations also, that of Charles II, for instance, for it is depicted in Hollar's picture of that ceremony. After being dropped for some time, its use was happily revived on June 22, 1911, when Archbishop Lang delivered therefrom in seven minutes a Sermon which was a perfect gem of beauty.

VII. The Oath

Not the least among the many treasures of the Cottonian Library in the British Museum is a quarto volume containing some two hundred and seventeen leaves, all of which bear the marks of hoar antiquity. The book consists of the Four Gospels, together with the usual Prologues,

preceded by the Canons of Eusebius. In addition to this, each Gospel also possesses a figure of its author, while the genealogy of Our Lord, written in small gold uncial characters, is appended to that of S. Matthew.

There are exceedingly weighty reasons for believing that this book was used at the Coronation of Charles I, and, in all probability, at those of the majority of his predecessors also. Further, it is practically certain that it belonged at one time to Margaret the Dowager Duchess of Burgundy, and widow of Charles the Bold; while to make a still further leap into the past, it is possible that the book was presented to the Church of Dover, by no less a personage than King Athelstan.

So far as venerable age is concerned, this volume tells its own tale and requires no evidence to support the fact. At the commencement there has been inserted a 'handsome illumination', divided into four compartments. One of these contains the arms of Burgundy in a lozenge, impaling quarterly those of France and England: above the shield are the letters C and M—representing Charles and Margaret, together with the motto of the former inscribed on a scroll, *Bien en adviene*, the whole being surrounded with 'marguerites'. There can be no reasonable doubt but what this page was added by the Duchess of Burgundy, the patroness of Caxton, a woman of keen, literary instincts.

Another of the four compartments depicts a kneeling figure, clothed in a surcoat bearing the arms of France Ancient and England quarterly. It is impossible to establish its identity, but on either side stand two golden columns covered with armorial bearings possessed of the very highest significance, e.g. those of Edward the Confessor as representing the Saxon kings, Denmark standing for Canute, Normandy for our first three Sovereigns subsequent to the Conquest, England for Henry II. and his successors, Ancient France and England quarterly for Edward III and his grandson Richard II.

Does not all this go far to establish the fact that the Duchess, herself of royal birth, the sister of Edward IV, genuinely believed this aged volume to have been regularly used by our Sovereigns of the Middle Ages at their Sacriings? It would be difficult to place any other interpretation upon this remarkable illumination—an assertion first made by Smith in his *History and Catalogue of the Cottonian Library*, and maintained ever since that date.

Some time in the sixteenth or early seventeenth centuries this wonderful book must have passed into the hands of Sir Robert Cotton, by whom, according to Sir Symonds d'Ewes, it was produced prior to the Coronation of Charles I. In the interesting letter written by Sir Symonds to his friend, Sir Martin Stuteville, he makes the following statement:

About eight of the clocke His Majestie was expected to have landed at Sir Robert Cotton's staires, My Lord Marshall having himselfe given order for carpets to bee laied. Sir Robert stood readie ther to recave him with a booke of Athelstan's being the fower evangelists in Latin; that King's Saxon epistle, affixed upon which for divers hundred years together the Kings of England have solemnly taken there coronation oath.

In more recent days the Book of the Gospels has experienced somewhat exciting adventures. It was within an ace of total destruction in 1731, at the time of the fire which almost demolished Ashburnam House in Little Dean's Yard, Westminster, at that time the home of the Cottonian Library. It bears not a few traces of the terrible danger it ran, for it is impossible to reproduce one single page.

Surely a volume teeming with English memories, which must have undergone so many strange vicissitudes, ought for all future time, to be permanently 'retained and had in use' with the advent of every Coronation. It seems wellnigh incredible that any persons should

exist who would prefer the use of a Bible on this solemn occasion, which has been furnished by some private Society, or, to quote a writer at the time of Queen Victoria's Coronation, 'who would regard a modern hot-pressed copy of the English Gospels from the Oxford Press or the Queen's Printer, of equal value for this purpose with the Evangeliary of Athelstan, the Bible of Charlemagne or the Alexandrian Codex'.

The Oath is administered prior to any of the ceremonies associated with the 'hallowing' of the Sovereign. Having replied to the questions successively addressed to him by the Primate, the King uncovered, ascends to the High Altar, and, laying his hand upon the first chapter of the Gospel according to St. John in the Bible tendered to him by the Archbishop, takes the Oath kneeling. This accomplished, he kisses the Book, at the same time appending his signature. The actual formula is inscribed upon a piece of vellum attached to the Coronation Roll. This latter is a most interesting document, being, a complete record of all the proceedings in the Court of Claims, together with an exact official account of the ceremonial performed at the Service. It is prepared by the Clerk of the Crown, and subsequently deposited amongst the records of the Court of Chancery.

An exceedingly untoward incident occurred in this connection at the Coronation of George IV. At the very moment when His Majesty was preparing to sign the formula of the Oath, it turned out that the vellum original was not forthcoming. It was an awkward matter, a complete deadlock, in fact, for the moment. The King with remarkable presence of mind, however, saved the situation, by suggesting that his signature should be subscribed to the copy of the Oath, printed in one of the books of the Service. This was accordingly done, and the book was attested by the Archbishop of Canterbury in a Certificate attached to the Coronation Roll for that reign, together with the following memorandum:

The above mentioned oaths not being in this instance prepared upon Vellum, His Majesty placed his signature to the said Oaths in a book containing the form and order of the Service to be performed, and of the Ceremonies to be observed in the Coronation of his said Majesty, which book having the signature of His Majesty to the said Oaths therein, remains deposited in the manuscript library of the Archiepiscopal Palace at Lambeth.

C. CANTUAR.

The well-known picture representing Queen Victoria standing at the High Altar clad in full vestments, in a somewhat melodramatic posture should be ignored, for it is wrong in almost every detail.

The copy of the Holy Bible must be complete, that is to say, it must contain the Apocrypha. Hence it was not possible for Edward VII to use the volume presented by the British and Foreign Bible Society which is prohibited by its statutes from printing the non-canonical books.

It would be tedious to describe in detail the many variations to which the Oath has been subjected. It was drawn up in its present form two days before the Coronation of William III and Mary II, on the ground that it had been previously framed 'in doubtful words and expressions'. Up to that time it had contained a reference to 'the Laws, Customs and Franchises granted by the glorious King St. Edward'. Thus, as a speaker in the House of Commons sarcastically remarked, 'the English will date their liberty and their laws from William and Mary, not from St. Edward the Confessor'.

In the Oath the Sovereign pledges himself to govern by the nation's laws and to maintain the settlement of the Church, while from 1937 the British Dominions will each be mentioned by name.

VIII. The Anointing

With the Anointing or Unction we reach the central point in the Order of the Coronation. The whole Service

is deeply sacramental from first to last, but it is at the Anointing that this feature receives special emphasis. With this act the Sovereign is consecrated and set apart for his office, with all its tremendous responsibilities. He is made the recipient of the special gift of the Holy Spirit with the 'sacring' which he undergoes at the consecrated hands of the highest officer of the English Church, and in virtue of this, he becomes invested with a dual character. The deep significance of this outstanding feature of the Coronation Service cannot possibly be over-estimated. The sanctity thus bestowed, in the words of St. Augustine, a 'sanctity not of his life, but of God's sacraments which is holy even in evil men', is inalienable. By no possibility can it be effaced, and it confers upon him the privilege of holding his terribly responsible office 'by the grace of God'.

The privilege of being 'hallowed' or 'inoiled' was formerly restricted to five monarchs only. France and England, Jerusalem and Sicily, and greatest of all the Holy Roman Empire were alone entitled to claim for their rulers a 'sacring' in the fullest sense of the word. Scotland secured the same privilege after the breaking of the English yoke by Robert Bruce, but the potentates actually debarred from the use of the Holy Oil numbered no less than twenty-two.

The practice of Anointing can be traced back to the remote infancy of our land. We are told that St. Columba consecrated King Aidan with laying-on of hands in 574. Unction is distinctly implied in Egbert's Pontifical, while the Coronation of Egferth, King of Mercia, affords a clear instance of its use. The picturesque legend in the *Anglo-Saxon Chronicle* to the effect that in 853 King Ethelwulf sent his son Alfred (then five years old) to Rome where Leo IV consecrated him King has unfortunately been proved erroneous by the Pope's own statement that he simply invested him with the insignia of a Roman consul.

With the fourteenth century there emerges a picturesque legend regarding the Sacred Oil in which the great personality of St. Thomas of Canterbury prominently appears.

According to this legend St. Thomas during his exile at Sens was favoured by an appearance of the Blessed Virgin, who bestowed upon him a golden eagle coupled with the assurance that any Sovereign 'hallowed' with the oil contained within the eagle's breast would be for ever after a powerful champion of the cause of Holy Church, but until such an one should arise it was to be hid. By our Lady's command the Oil was delivered to a certain monk who concealed it beneath a large stone in the church of St. Gregory at Poitiers, where it remained for long years, until during the latter half of the fourteenth century the secret was revealed in a vision to a holy hermit. The Oil having been found in its resting-place, it was entrusted to Henry, first Duke of Lancaster and treasured in the Tower, where it lay until it was discovered by Richard II in the last year of that unhappy reign.

Richard, grieving over the lost opportunity, appealed to Archbishop Courtenay, who absolutely declined under any consideration whatsoever to repeat the Unction of twenty years before. Sorely grieving the King acquiesced, but he continued to retain the treasure in close proximity to his person. Twelve months later, however, came the final crash. Richard was compelled to relinquish the Oil to his rival 'who entertained or affected to entertain the same superstitious value for it', and the unhappy man handed it over to the Archbishop with the melancholy remark that so noble a sacrament was doubtless intended by the Divine Will for some more fortunate King.

Among the members of the royal college entitled to receive the sacred Unction, the monarchs of England and France stand out pre-eminently. Whereas their three regal brethren were anointed with Oil only, the former were honoured with a double 'hallowing'. The

Liber Regalis states that two Ampullae were to be employed at our English Coronation, one containing pure oil, and the other the holy 'cream' or Chrism compounded of olive oil and balm. The latter was applied in the form of a cross to the head of the sovereign, while simple oil was used for the other places.

The Tudor monarchs all received this double anointing, (Elizabeth complaining that 'the grease smelt ill') while in the case of James I, 'the Oyle with which antiently the Kings and Queens have been anointed', was employed. The supply would seem then to have run out. An elaborately compounded Oil was provided for Charles I, while in the case of James II, the King's apothecary, James St. Amand, received no less than £200 for the 'rich and fragrant' unguent which he provided.

According to the Westminster Missal, the Oils were blessed before the Coronation, and a later authority, Archbishop Sancroft, states that it is the duty of the Chapter of Westminster to consecrate the Oil if there be a Bishop among them, otherwise it devolves upon the Archbishop.

At the present moment no member of the Abbey Chapter happens to be in episcopal orders, but from the Reformation until 1925 there has never been a break. In 1603 the Prebendaries included John Yonge, Bishop of Rochester, who held his Westminster stall from 1572 to 1608. In 1627 Laud, recently consecrated Bishop of St. David's, but still a Prebendary of the Abbey, 'hallowed the cream' in St. Edward's Chapel on the morning of the Coronation. When we come to Charles II, we find Benjamin Laney available. He with three others had survived the troubles and now returned to his home and stall which he continued to hold till 1663. Meanwhile, he had been made Bishop of Peterborough a few months before the Coronation. From the Restoration till the nineteenth century the Deanery of Westminster was held in commendam with the Bishopric of Rochester. No

difficulty therefore would arise, though the Coronation of James II, when Dean Sprat officiated, is the only case in which such consecration is definitely recorded. By the time of George IV's Coronation, this dual arrangement had ceased and Dean Ireland was only a priest, but the Chapter included a former Head Master, William Carey. He had been installed as Prebendary in 1809 and consecrated Bishop of Exeter in November 1820, hence he would have been available on July 19, 1821. Upwards of a year before the Coronation of William IV, James Henry Monk had been installed as Prebendary and also consecrated Bishop of Gloucester. He was ill and unable to take part in Queen Victoria's Coronation, but in the meantime, Joseph Allen, who occupied his stall at the Abbey from 1806 to 1838, had become Bishop of Bristol. It is possible that after 1685 the prayer offered during the actual Service was held to be sufficient, but the remarkably emphatic wording of the first rubric seems to imply the necessity of a previous ceremony of consecration. At any rate an episcopal member has never been lacking to the Abbey Chapter until now.

A few months before the Coronation of Edward VII the Right Reverend J. E. C. Welldon had resigned the Bishopric of Calcutta and become Canon of Westminster. He therefore consecrated the new Altar in St. Edward's Chapel and also the Oil an hour and a half before the Service. A considerable portion of this Sacred Oil remained unused in 1902. It was replaced in its phial and sealed up by the Sub-Dean, Dr. Duckworth, with a written statement attached. Thus there was a more than sufficient supply available in 1911. The latter was duly blessed before the ceremony by Bishop Ryle, who had become Dean a few weeks before, though he was careful to avoid any words suggestive of reconsecration.

A sufficient quantity of this Oil was also available in 1937 and was duly blessed without being reconsecrated by Dean Foxley Norris following the example of his pre-

decessor. A fairly ample quantity still remained over after the Coronation of George VI and Queen Elizabeth; but it unfortunately perished during the destruction of the Deanery by enemy action in May 1941. An entirely fresh supply of Oil must therefore be provided in 1953, the first time such a thing has happened since 1902.

Passing to the actual ceremony, the most sacred and mystical portion of the whole rite, it commences with the great hymn of the Christian Church, the *Veni Creator*. The Archbishop recites the first line and the great words are taken up by the choir. The analogy to the office for the Consecration of a bishop is obvious. The hymn is followed by a solemn petition recalling the prayer for the blessing of the water in the Baptismal service, during which the Archbishop lays his hand upon the Ampulla, and immediately the singing of Handel's setting of the words 'Zadok the Priest and Nathan the prophet anointed Solomon King', one of the oldest portions of the Service, commences. The Parliament Robe is removed and carried into St. Edward's Chapel, while the King passes to King Edward's Chair. In the ancient rubrics his under vestures were directed to be a shirt of fine lawn, a kirtle of crimson tarteran and a surcoat of crimson satin, with openings for the reception of the Oil. It will hardly be credited that William IV appeared at this moment in an Admiral's uniform with trousers!

Meanwhile a canopy of rich material is brought from St. Edward's Chapel and placed so as to screen the King entirely from view. During the Unction it is maintained in position by four Knights of the Garter wearing their dark blue mantles. The Eagle and Spoon are brought from the Altar by the Dean. A small quantity of the Oil having been poured through the beak into the Spoon the Archbishop anoints the King in the form of a cross, in three places, head, breast and hands with a separate formula for each anointing.

In former times the ivory comb of St. Edward the

Confessor was employed to smooth the hair if it did not lie straight after the Oil have been poured thereon. A coif of white linen was placed upon the head, whence it was not removed for eight days and a pair of fine linen gloves placed on the hands, in order to guard against all possibility of irreverence. It will be remembered that among the inventory of the Regalia at the time of their destruction, there appeared 'an old combe of horne worth nothing—£0 0 0d'.

The Unction completed, the Archbishop recites a benedictory prayer over the kneeling figure of the Sovereign and then the Dean of Westminster invests him with the Colobium Sindonis or Alb, the Supertunica or Tunicle and the Girdle which mark the special character of the anointed Sovereign, *rex idemque sacerdos*. Down to the Restoration, 'St. Edward's vestments' were used by each Sovereign in succession. Laud's remark that one of them was nearly torn when assumed by Charles I is therefore fully intelligible, and the fact that the ignorant vandals of the Long Parliament should have got rid of these 'very old' garments is even less surprising.

IX. The Presenting of the Spurs and Sword and the Girding and Oblation of the Said Sword

The King now consecrated to his great office, feudal and knightly ideas appear as the regal ornamenta are delivered to him.

His heels having been touched with the Golden Spurs by the Lord Great Chamberlain, the Sword of State, hitherto held aloft by one of the Peers, is exchanged for another in a Scabbard of Purple Velvet. The latter is laid upon the Altar and then placed in the King's right hand, symbolizing the fact that he is 'not a sword-taker' but a 'sword-bearer'. He is then girded with the Sword by the Lord Great Chamberlain, the Supertunica having a

cloth girdle for the purpose. The Girdle was presented in 1911, it may be added, by the Company of Girdlers. An exhortation follows from the Archbishop in which the King is adjured to 'do justice' and then proceeding to the Altar he lays the Sword thereon and it is redeemed for the sum of one hundred shillings by the Peer who first carried it. During the remainder of the ceremony it is borne aloft naked.

One of the many mistakes which disfigured George III's Coronation occurred in connection with the Sword of State for to the consternation of the authorities it was not forthcoming in Westminster Hall. A substitute was hastily borrowed from the Lord Mayor, but on entering the Abbey, it was found after all lying on the Altar.

*X. The Investiture with the Armill and Royal Robe
and the Delivery of the Orb*

The girding on of the Sword for practical reasons precedes the Investiture with the Armill or Stole and the Pallium Regale or Imperial Mantle. These complete the 'bysshop's gere', in which the Sovereign is attired. The former is placed round the neck and the ends should be tied so as to hang from each elbow. In the case of Queen Victoria and possibly other Sovereigns also, it was allowed to hang down pendent like a bishop's stole.

The Imperial Mantle according to the *Liber Regalis*, 'four square and woven throughout with golden eagles' is fastened in front like a cope and resembles that vesture in appearance. The four corners are intended to suggest the four quarters of the globe, all subject to the sovereignty of Christ.

The Imperial Mantle of Charles I was made of 'white satten' in honour of the Blessed Virgin on whose Festival he was crowned, though one authority alleges that 'purple could not be then had'. On the other hand, Lilly the astrologer, writing before the King's death, states as follows:

The occasion of the prophets calling him *White King* was this, the Kings of England antiently did weare the day of their Coronation *purple cloathes*, being colour only fit for Kings. Contrary unto this custome, and led into it by the indirect and fatal advise of William Laud, Abp of Canterbury, hee was persuad'd to apparell himself the day of his Coronation in a *White Garment*. There were some dehorted him, but hee obstinately refused their Counsell. Canterbury would have it as an apparell representing the King's 'innocency'

Whatever be the true explanation, the choice of this colour aroused melancholy forebodings which were felt to be more than justified when the King perished in front of his own Palace of Whitehall, and when at his funeral the pall of black velvet came to be hidden by countless flakes of white snow.

The Orb, sometimes called the Mound, signifies independent sovereignty under the Cross and is represented in the Bayeux Tapestry with an immensely elongated cross. In this case the round sphere on the Sceptre with the Cross may possibly correspond to the Orb itself. If this theory be correct, as seems not improbable, the Orb is simply a shorter form of the Sceptre with the Cross. Archbishop Sancroft mistakenly assumed that it was a different ornament altogether and provided for its separate delivery to James II, which custom has become stereotyped. The ceremony is a somewhat clumsy one, for no sooner has the delivery taken place than the Orb has to be returned to the Altar in order that the Sovereign's hands may be free to receive the two Sceptres.

XI. The Investiture Per Anulum et Baculum

Down to the Coronation of William and Mary the Investiture with the Ring and the Sceptre did not take place until after the Sovereign had been actually crowned. The Sceptre being the chief emblem of regality, it was

delivered last of all. Presumably Bishop Compton regarded this arrangement as being somewhat of an anti-climax. Accordingly, he altered the order of these ceremonies, thus reverting to the arrangement in Egbert's Pontifical, and the change has become permanent.

The 'wedding ring of England', or 'gold regal', the ensign of kingly dignity, is first placed by the Archbishop on the ancient marrying finger, the third finger of the right hand, as a token of the 'sealing of the catholique faith', in which the Sovereign has already professed his belief during the recital of the Nicene Creed.

The Ring resembles that of a bishop and contains a ruby inlaid with a cross. It is brought to the Archbishop on a crimson cushion by the Officer of the Jewel House.

After the Ring has been placed on the King's finger, there takes place the interesting feudal service associated with the Lordship of the Manor of Worksop. Gloves were an essential part of the vesture both of a king and a bishop and are constantly mentioned. The 'gloved hand' of Richard II and the 'roiall gloves' of Henry VII are cases in point. The Lord of the Manor of Worksop is not, however, mentioned in the rubric until the Coronation of Charles II.

The scarlet Glove embroidered with the Newcastle arms having been put on, the Primate then proceeds to the Investiture with the two Sceptres, 'the rod and the staff' of the Psalmist, the most ancient of all the symbols of royalty. The Coronation, it should be noted, is the only occasion on which the Sovereign of England carries two sceptres, each surmounted with a special symbol of the Christian faith, and signifying, the one, kingly power and justice, and the other, equity and mercy. The Rod with the Dove, called by Cranmer 'the sceptre with the Holy Ghost on the top', is engraved on a seal dated as far back as Edward the Confessor.

At the Coronation of Charles I, yet another fatality

occurred, for 'the left wing of the Dove, the mark of the Confessor's halcyon days, was broken on the Sceptre staff by what casualty God himself knows'.

XII. The Putting on of the Crown

The grand climax now draws near. The King 'inoiled' and invested, seated in King Edward's Chair, awaits that which is regarded as one of the outstanding symbols of regality.

The Primate returns to the High Altar, and taking the Crown of St. Edward in his hands offers a solemn prayer, an amalgamation of three other prayers of which the first, till 1685, formed a benediction of the Crown. With the Bishops grouped round him, he then takes up his position beside the King while the Dean of Westminster brings the Crown from the Altar on a cushion. The Primate places it upon the royal head and the people are face to face with their King.

It is a moment of overwhelming emotion. The vast assembly who have been following this wondrous drama in tense silence, as if unable to contain themselves any longer, burst forth into loud and repeated acclamations. The Abbey rings from end to end, till it seems as if the very walls themselves are joining in, while the Peers at once assume their coronets, the Barons of the Cinque Ports their caps, and the Kings-of-Arms their crowns. A signal is given simultaneously from the roof, whereupon the great guns in St. James' Park and their more distant brethren at the Tower boom forth their welcome to the new Sovereign. For a few moments the church is one great medley of sound, the cheers of the people being blended with the martial clangour of the fanfares blown by the State-trumpeters and the pealing of the Abbey bells in the north-west tower.

Then at length, as the clamour slowly subsides, the voice of the chief minister of the Church is heard once

more, uplifted in benediction, while the choir follow with words of solemn meaning, 'Be strong and play the man'.

At the Coronation of Queen Victoria the Bishops were directed to put on their caps at this moment. It must have been a feeble sort of performance and its omission in more recent Coronation Orders is fully intelligible. Obviously they ought to be wearing their mitres, as in medieval times. A French writer, M. Caesar de Saussure, who witnessed the Liturgical Procession at George II's Coronation, remarked that they carried mitres of cloth of silver in their hands, but his statement is not confirmed by any other authority.

XIII. The Presenting of the Holy Bible

Various authorities, Camden and Macaulay, for instance, have maintained that this ceremony dates from the period of the Reformation, but the evidence is by no means convincing. The earliest Coronation of which we have definite evidence of its performance is that of William and Mary. Probably Bishop Compton was responsible for the addition which forms such a valuable enrichment of the rite. The words used by the Archbishop have been considerably abbreviated at recent Coronations, which is an undoubted gain. Following immediately upon the tremendous climax reached a few moments before, the terse, simple phrases are overwhelmingly impressive thus addressed to the Sovereign at the most solemn and awful moment in his life.

'Our gracious King: we present you with this Book, the most valuable thing that this world affords. Here is Wisdom: This is the Royal Law: These are the lively Oracles of God.'

The analogous ceremony at the consecration of a bishop, probably suggested this innovation, which seems

however so natural and obvious, when we remember the vast influence exercised by our open Bible upon the history of the British race.

XIV. The Benediction

The Blessing of Sovereign and People, expressed in somewhat sonorous language, is uttered by the Primate standing at the High Altar with cross uplifted. It is another deeply impressive moment. The Abbey is absolutely silent as the solemn words are recited, and the silence within the church seems to be rendered yet more intense by the 'firing' of the bells in the north-west tower and the booming of the guns in St. James' Park.

In former times the *Te Deum* was solemnly sung at this point. In 1902, when it was necessary to curtail the ceremony in every possible way by reason of King Edward's delicate health, it was transferred to the end of the Service and the precedent was followed in 1911.

XV. The Inthronization

The scene now passes from King Edward's Chair to the Throne in the centre of the Theatre, and the Sovereign is officially seated therein. The ceremony is a relic of the ancient custom of the *levatio*, found in more than one country, under which the new ruler was lifted upon the shield of his warriors. It forms with the Investing the outward and visible sign of the King's assumption of his office.

The Great Officers of State, the Regalia-Bearers with the Bishops of Durham and Bath and Wells now gather round their Sovereign on the steps of the Throne, while words of most solemn import are addressed to him by the Archbishop. They should be carefully studied. They remind one and all in the most uncompromising terms of the Divine source of all power, dignity and authority.

XVI. The Homage

'Homage,' it has been said, 'implies that at the Coronation the King acquires a divine right, the possession of which is testified by his ascending into a throne, before which all the Peers do homage, i.e. testify their allegiance.'

Three things constitute the ceremonial act of Homage, viz. the utterance of a declaration of loyalty, the touching of the Crown and the kissing of the Sovereign's left cheek. In theory, a most impressive ceremony, it must always have been tedious and not infrequently unseemly and even irreverent. The time occupied as each Peer in succession did his part, a number running into hundreds, must have been simply prodigious. At Queen Victoria's Coronation, for instance, it was calculated beforehand to occupy three quarters of an hour!

Nor again can the proceedings of the Treasurer of the King's Household have done much to improve matters. It was customary for this functionary to walk about the church throwing 'Medals of gold and silver as the King's princely Largess or Donative', for which the crowd eagerly scrambled. According to Greville in 1838 'the noise and confusion were very great when the medals were thrown about by Lord Surrey, everybody scrambling with their might and main to get them and none more eagerly than the Maids of Honour'.

The idea of these scummages taking place under such solemn surroundings is utterly repellent, and the altered form of the Royal Largesse, when Edward VII on the morning of his Coronation presented Osborne House to the nation, was welcome to a degree.

At George IV's Coronation, the ceremony of the Homage degenerated into something almost akin to farce. The unhappy relations of the King and Queen formed a main topic of the day. People had not been slow to express their views in decided terms one way or the other,

a fact of which the King was very well aware. Accordingly, as each Peer in turn ascended the steps of the Theatre to do the duty required of his station, he was received with the liveliest tokens of approval or disgust, as the case might be. This undignified behaviour on the part of George IV was still further enhanced by the overpowering heat. Already had the King's collapse only just been averted by the timely production of a bottle of smelling salts by Mr. Christopher Hodgson, the Archbishop's Secretary. Now that he was finally ensconced upon the Throne a number of handkerchiefs were employed to wipe his perspiring brow, each of which was successively thrust into the unwilling hands of one of the Bishops standing near.

The behaviour of people at William IV's Coronation, too, must have been execrable. According to Lord Macaulay there were rival shouts for political leaders, the Tories cheering the Duke of Wellington, 'and then our people in revenge cheered Lord Grey and Brougham'. When the latter approached the Throne, a number of the Members 'rising en masse waved hats, handkerchiefs and programmes'.

It is pleasanter to recall two touching incidents which marked the Homage at Queen Victoria's Coronation. The aged Duke of Sussex completely broke down when he saluted his crowned and anointed niece, and had to be led away by the neighbouring Peers. A few minutes later the octogenarian, Lord Rolle, fell in ascending the steps. When he rose to his feet, the young Queen left the Throne and advanced down the steps to meet him, a kindly act which produced loud and repeated acclamations.

The Homage concluded on this occasion with cheers given three times three by the House of Commons!

Immense changes were made for the better in 1902. The essential features of the Homage ceremony were carefully retained, but its cumbersome and protracted

character was abolished by the simple expedient of restricting its performance to the senior member of the respective grades in the Peerage. Moreover, the simultaneous rendering by the choir of an anthem of some length has removed all possibility of the irreverence which marred some former Coronations.

The first act in the ceremony is that of the Archbishop of Canterbury representing the Lords Spiritual who kneel in their places, 'for the shortening of the ceremony' while their chief repeats the formula prescribed. It should be noted that, strictly speaking, the Bishops' action does not constitute Homage but Fealty (*fidelitas*). On this occasion, they do not take their accustomed place as holders of baronies between the Viscounts and the Barons, but as the First Estate of the realm. Hence their Fealty is performed even before that of the Princes of the Blood Royal. The formula recited by them, is worded quite differently to that of the Lay Peers.

The Archbishop was followed in 1911 by the Prince of Wales, the Duke of Norfolk, the Marquis of Winchester, the Earl of Shrewsbury, Viscount Hereford and Baron Mowbray. These all knelt on the steps of the Throne and did their Homage together, their brethren in the south transept at the same time kneeling in their places. The seniors then touched the King's Crown in turn 'as promising by that ceremony for himself and his Order to be ever ready to support it with all their power', and kissed the King's cheek.

It is somewhat remarkable that although Princes of Wales have been in existence for more than six centuries, there is no record of one of them doing Homage before 1902. Either the son had not been born or, as in more than one case, his creation as Prince of Wales had not taken place at the time of the Coronation. George I's heir was in Hanover and in 1727 Prince Frederick actually refused to attend his father's Sacring.

The ceremony of the Homage concludes with a great burst of acclamations combined with the fanfares of the trumpets and the beating of the drums. The great solemnity of the Sacring of the King is accomplished.

XVII. The Queen's Coronation

All this time the Queen has been sitting in her Chair of Estate on the south side of the presbytery. She now rises, and, accompanied by her two Supporter-Bishops, passes to a faldstool placed at the steps of the High Altar. A prayer is offered by the Archbishop and there first takes place the ceremony of the Unction. The canopy is placed in position and supported in this case by four Peeresses, usually though not necessarily, four Duchesses. The Ring is presented by the Keeper of the Jewel House on a richly embroidered cushion and placed by the Primate on the third finger of Her Majesty's right hand. The stone is a ruby encircled with diamonds, which are surrounded by smaller rubies. The Crown is then placed on her head, which is the signal for all the Peeresses to assume their own coronets, and lastly the Sceptre and the Ivory Rod are placed in her hands.

The rite for the Crowning of a Queen Consort is brief compared to that by which it is preceded, but it is of immense antiquity. It first appears in the second recension of the Coronation Order, that which bears the name of King Ethelred, and since that time has undergone remarkably little variation. Thus, we can safely say that this short service is substantially the same as that which was being used at least a thousand years ago.

The first case actually recorded of the Coronation of a Queen Consort is that of Judith, Queen of Ethelwulf, King of Wessex. On quite a number of occasions, the ceremony has taken place on some date other than of the King. Not until the Coronation of Henry II and Eleanor of Guienne in 1154 is there any record of the

simultaneous Sacring of a King and a Queen. The Consorts of William I, Henry I, John, Henry III, Edward III, Richard II, Henry IV, Henry V, Henry VI, Edward IV, Henry VII and also Anne Boleyn were all crowned separately. The fact that the Sovereign was unmarried at the time of his Sacring was responsible for the separate ceremony in a number of these cases, though not in all. Henry VII deliberately postponed his marriage with Elizabeth of York for three months and her Coronation for another two years that he might not seem to owe anything to his alliance with a Yorkist Princess.

Again, certain Queen Consorts have never been crowned at all. Four of Henry VIII's wives and the Consorts of Charles I, Charles II, and George I are cases in point. Of the miserable quarrel between George IV and Caroline of Brunswick, as well as her undignified and unsuccessful attempt to enter the Abbey on the Coronation morning, the less said the better.

The impression that the Archbishop of York is entitled to crown the Queen Consort is largely due to the inaccurate statement of Dean Stanley, and in 1902 this unhistorical innovation was actually made. The fact that Ealdred, the northern Primate, officiated at the Sacring of Matilda of Flanders in 1068 (as in the case of her husband two years previously) affords no ground for the claim. Stigand of Canterbury was passed over on both occasions, because his own elevation to the Primacy was believed to be uncanonical. The claims of the See of York, if any, have been effectually demolished by Mr. Leopold Wickham Legg, and it was a cause for satisfaction that the immemorial right and duty of the Primate of All England to crown both Sovereign and Consort was restored in 1911.

The Queen Consort having been crowned and anointed, she then passes to her Throne on the Theatre, making an obeisance to the King on her way.

XVIII. The Communion

The High Celebration proceeds in the accustomed manner, though with certain special features due to the character of the occasion. The first of these is the Offering of Bread and Wine.

The King and Queen laying aside their Crowns proceed to the steps of the Altar together with their Supporter-Bishops. The Elements of Bread and Wine are in the meantime brought from St. Edward's Chapel (in accordance with the ancient Westminster practice) by the Bishop Gospeller and the Bishop Epistoler. They are placed in the hands of the King and by him 'sub-deacon-wise' delivered to the Archbishop. This ceremony further emphasizes the sacred character imparted to the King in virtue of his consecration: indeed the *Liber Regalis* describes it as taking place in imitation of the Priest-King, Melchizedek.

Down to 1902 the Royal Oblations were two in number. The First Oblation consisted of an Ingot or Wedge of Gold, in the case of the King and a Mark of Gold in the case of the Queen, together with a 'Pall or Altar Cloth' from each. This offering was invariably made with a considerable amount of ceremony. Immediately after the Recognition the Archbishop and other Bishops assumed their copes, signifying that the definitely religious portion of the Sacring had commenced and the First Oblation was made. In 1902 the latter was transferred to the Offertory and confused with or merged in the Second Oblation. Mr. Leopold Wickham Legg's designation of this innovation (which was repeated in 1911) as a 'monstrous hybrid' is deservedly severe; and it can hardly be denied that from a liturgical point of view, the Order of Service has, as a result, undergone serious impoverishment.

The pieces of solid gold are wrapped in purses of crimson velvet. The 'pall or altar cloth' has in actual

practice consisted of the offering of a quantity of some precious fabric. After the Coronation of James I, this portion of the Offering was converted by Dean Neile into hangings for the altar, and the same thing happened in 1902. The Cathedral of Fredericton in New Brunswick possesses a cloth of gold frontal made out of Coronation material, said to have been given to the Right Rev. D.. Medley, the first bishop of that diocese, by a 'Mr. Edwards'. The donor must have been the Rev. Howel Holland Edwards who, being Prebendary of Westminster from 1803 to 1846, would have taken part in three Coronations. He evidently became possessed of the whole or a portion of the Oblation made on one of these occasions and later on gave it to this young overseas bishop.

In 1911 King George and Queen Mary offered a splendid pair of cream coloured frontals. They were specially made for the occasion and the design is based upon that of the precious fabrics in the Church of Chipping Campden, the only pair of pre-Reformation frontals surviving in our country. As the High Altar was actually vested in these hangings for the service, a token Oblation was made consisting of a piece of rich embroidery. King George VI and Queen Elizabeth made a joint offering of a richly embroidered frontal of French silk.

The Second Oblation was made at the Offertory and was described in the rubric at Queen Victoria's Coronation as a 'purse of gold'. Twenty guineas seems to have been the customary amount. By some mischance both our third and fourth Williams found themselves in difficulties at this moment, the former as the result of a theft, and the latter owing to some misunderstanding. William III's necessities were made good on the spot by Lord Danby. His namesake in 1831 whispered to the Archbishop, 'I have not got anything, I will send it to you to-morrow.'

A Proper Preface which for some inexplicable reason

was omitted in 1902, appeared once more in the Order in 1911, but without certain expressions formerly employed, viz. 'the Defender of the Faith and the Protector of thy People'.

No one communicates with the Archbishop save the King and Queen, the Dean of Westminster who assists in the Administration, and the Bishops Assistant. A paten and chalice made of pure gold are employed, the use of which is restricted to a Coronation. Fashioned at the Restoration, the latter has taken the place of 'the Stone Chalice of St. Edward' or 'the chalice of sapphire and gold' destroyed by the Puritans. Down to and including the Coronation of George IV a Houseling Cloth was used at the Administration, for the Bishops Assistant were directed to hold 'a Towel of white silk or fine linen while he receives'. This ancient practice was abandoned in 1831.

The deeply religious mind of George III was beautifully manifested at this moment of the Service. Doubtful as to whether he ought to receive the Blessed Sacrament with the Crown on his head, the King sought the advice of Archbishop Secker. The Primate hesitated as to what reply he should make and appealed to the Dean, Dr. Zachary Pearce, who was equally at a loss. In the end George III took the law into his own hands and removed the Crown himself.

XIX. Te Deum Laudamus

Formerly it was the custom to sing the *Te Deum* immediately before the Inthronization. It was removed to the end of the Service in 1902, in order to save time, and the arrangement was repeated in 1911. The change has proved to be very much for the worse. Instead of the Church's great Hymn of Praise and Thanksgiving being solemnly rendered with all proper dignity, it has degenerated into the performance of a piece of music to fill up

a gap, in fact, it has become little more than a cover for conversation during the retirement of the Sovereign and his attendants to St. Edward's Chapel. Alike from a liturgical, musical and devotional point of view, the change is much to be regretted.

XX. The Recess

After the Blessing the King passes into St. Edward's Chapel through the door on the south side of the Altar, and the Queen through that on the north, wearing their Crowns once more. Those pieces of the Regalia, the Golden Spurs and St. Edward's Staff, for instance, which are not actually being used by their Majesties are brought by their respective Bearers into the Chapel. The ancient Altar perished during the period of the Reformation, but it has been customary at all Coronations to erect temporarily a wooden table, designated St. Edward's Altar, on which the Archbishop and the Dean of Westminster place the pieces of the Regalia not required for the concluding Procession.

On either side of St. Edward's Shrine there is constructed a curtained apartment entitled a Traverse, to which their Majesties retire to enable the Imperial Mantle and other vestments to be exchanged for the second set of Processional garments, entitled the Robe of Purple Velvet.

Mention has already been made of the enormous gallery formerly built up at the east end of the Abbey for the accommodation of the House of Commons, which reduced St. Edward's Chapel to the condition of a dark cellar. The state of things which met Queen Victoria's eyes when she entered this dark boxed-up place seems to have filled her with utter disgust, and small wonder. To quote her own words, 'I then repaired . . . to St. Edward's Chapel, as it is called, but which, as Lord Melbourne said, was more unlike a chapel than anything

he had ever seen. For what was *called* an altar was covered with sandwiches, bottles of wine, &c. &c'.

Sixty-four years came and went and her son gazed upon a very different spectacle. A rich canopy now overspread the maltreated Shrine. The permanent Altar, destroyed in the early years of Elizabeth's reign, stood there once more adorned with sumptuous hangings, consecrated a few hours before. The floor was spread with rich Eastern carpets, while the soft radiance of candles was diffused all round.

For a moment before retiring the King arrayed in all the immemorial insignia of majesty stood almost alone, the centre of a little group of ecclesiastics in antique vestments, and of pages who might have attended his ancestress, Eleanor of Provence, with no other surroundings than the noble serenity of the ancient fabric. Then he looked back to where his mighty forerunners lay amid the grey tracery of Henry VII's Chapel. As there was no sign of festal ornament, no modern crowd, the Gothic architecture became the setting for a scene such as little children see in their dreams, of a bygone age when Kings went about in crowns and stately robes amid their subjects, likewise in picturesque attire, bestowing on them favours with the hand which had to lay aside the sceptre to bestow them. Such was the final act of King Edward. Seated against the crumbling stone of the screen the Archbishop wrapped in his mediaeval cope, rested his feeble limbs, overtaken with ceremonial labours. To him came the crowned and mantled King, stretching forth his hands, when he had laid the sceptre down, cheering the tired old man with gracious gesture and kindly word, just as a father of his people might have done in an ancient realm of the days when all the world was beautiful (*Bodley, Coronation of Edward VII*).

(3) THE SERVICE DESCRIBED

Vivat Rex Georgius! Vivat Regina Elizabetha!

Nine o'clock in Westminster Abbey. The great church is packed to overflowing. Magnificent music is pouring

from the organ loft, where the tones of the new organ are being heard for the first time. Everyone is all agog with excitement.

The Dean and other members of the Collegiate Body of Westminster Abbey, preceded by the two Royal Choirs, and attended by the King's Scholars of Westminster School enter from the Cloisters, bearing Regalia. They group effectively on either side of the Theatre, and then, after the Regalia have been deposited upon the High Altar, Dean, Sacrist and Cross-Bearer pass into St. Edward's Chapel, where the Oil is solemnly blessed by the former.

Centuries ago Elizabeth I. was roused to fierce wrath. On one if not two occasions when she opened Parliament, the belfry of Westminster's Parish Church was silent. The Churchwardens received an unforgettable dressing down. The eloquence of the wrathful Queen has never been forgotten and St. Margaret's peal always plays a part whenever the Sovereign is at hand. So to-day they are once more 'ringing the Queen by'.

The King and Queen have now reached the entrance where the Earl Marshal awaits them. Almost simultaneously with Big Ben's announcement of eleven, the head of the great Coronation Procession emerges from the west door, Choir, Organ and Orchestra are giving their best, and what a best it is. Surely Sir Hubert Parry was divinely inspired when he set to music the Psalm which for generations has been the Introit to the Order of Coronation: 'I was glad when they said unto me, We will go into the House of the Lord.' Its interpretation by the flower of our Cathedral choirs was perfection, while the organ interludes by Sir Walter Alcock were unsurpassable in their beauty.

For twenty minutes, if not more, the riot of colour passes before our eyes. Something like two hundred people take part.

The timing of this stately Procession was perfect. So

soon as Their Majesties passed beneath the screen into the Choir, the King's Scholars of Westminster School aloft in the triforium gave tongue and by a tradition at least as old as James II, greeted Their Majesties with a volley of Latin cheers. The contrast with Parry's splendid music could hardly be greater; but it all fits in.

At last there came into view that scene for which so many persons had been eagerly waiting, the Procession of the Queen. The stress and strain on Her Majesty's face were apparent to all. It was evident that she felt almost overwhelmed by the greatness of the occasion, but her queenly bearing never failed her, and none of those present will ever forget the beautiful spectacle as she passed with her attendants round the theatre to her Chair of Estate on the south side of the Sanctuary. It was a veritable vision of fairyland.

Soon there appeared the Procession of the King. It included some of the leading figures in English life to-day, viz: Lord Halifax, carrying St. Edward's Staff; the Duke of Somerset, with one of the Sceptres; and the group of Swords, prominent among the bearers being Viscount Trenchard and Field-Marshal Lord Milne, with the Swords of Justice to the Temporality and the Spirituality, while the Sword of Mercy, with its blunted edge, known as Curtana, was carried by the Earl of Cork and Orrery.

His Majesty, looking regal and magnificent, though his set face indicated how deeply he was feeling the greatness of the occasion, was supported by the Bishops of Durham and Bath and Wells. Behind came eight pages, some of whom bore the great names of Haig, Kitchener and Jellicoe.

The stately service was now on the eve of commencement. The King and Queen had reached their Chairs on the south side of the Sanctuary, with their four Bishop supporters standing beside them, and the four State swords carried aloft to the east.

Quickly a little group was formed somewhat to the

westward, and the King, his train supported by his Pages, came to the front of the Sanctuary. The musical tones of Archbishop Lang's voice were heard, seeking for Recognition. Quick and sharp came the reply, like the sound of many waters, as the British people, with loud acclamations signified their willingness. Four times over, at all four quarters of the compass was this striking ceremony performed.

Then came the Oath, solemnly administered by the Archbishop. The King then passed to the steps of the High Altar, and took his Oath, laying his hand upon the first Chapter of the Gospel according to St. John. He kissed the Book, and duly added his signature to a transcript.

The popular portion of the Service was now over. The people of the realm had 'recognized' the new King, while he had given the most solemn of pledges to observe the rights and privileges won by their ancestors. The transition now took place from the human to the divine. It remained for all to supplicate Almighty God, as the Primate commenced the High Celebration, to guard, guide and bless those upon whom such tremendous responsibilities had descended.

After the Nicene Creed the Archbishop implored that the gift of the Sevenfold Spirit might fall upon the King, and there commenced that wonderful succession of arpeggios which forms the introduction to Handel's mighty Coronation anthem. Louder and louder waxed the sound, and as the orchestra rose to a climax the great words were taken up in seven-part harmony by the singers, 'Zadok the Priest, and Nathan the prophet anointed Solomon King'. The pace quickened with the second movement, and then there came, quick and sharp, the crashing series of cheers: 'God Save the King', 'May the King Live for Ever', 'Amen, Hallelujah', the whole ending in one mighty paean of joy.

In the meantime the King's Parliament Robe of crimson

velvet was removed by the Lord Great Chamberlain, and carried into St. Edward's Chapel. With the utmost dignity did King George VI take his place in the battered old Chair of Edward I. A gorgeous canopy of white and gold, embroidered with eagles, was carried forward, while the four Knights of the Garter appointed to hold it screened their Sovereign from view. The thirteenth-century Spoon, the oldest piece in our Regalia, was brought, together with the Ampulla, from the High Altar, and then the Primate solemnly anointed His Majesty in the form of a Cross on hands, breast, and head.

By this time the music had ceased, and the congregation waited in solemn silence while various ensigns of Royalty were delivered into King George's hands, and the Sacred Vestments were one by one placed upon him.

The military and priestly aspects of the Coronation had now been duly performed, and the moment had arrived for delivering to the King the symbols of dominion.

The minutes seemed like hours. Nothing could be heard save the rustle of some gorgeous robe, and the tones of the Archbishop's voice. Little sunlight had so far graced the solemnity, but a sudden brightening of the building just at this moment seemed to suggest divine benediction. Standing once more at the Altar, the Archbishop took the Crown of St. Edward into his hands, and pleaded for a blessing upon our King. 'As thou dost this day set a crown of gold upon his head, so enrich his royal heart with thy abundant grace, and crown him with all princely virtues, and through the King Eternal, Jesus Christ our Lord.' The prayer was sealed by the Amen uttered by all present, and there came a dramatic pause.

The Crown was brought by the Dean of Westminster from the High Altar. Slowly did the Archbishop place it upon King George's head, and then there pealed from end to end of the Abbey the cry 'God Save the King', reiterated over and over again. Simultaneously the bells crashed in the north-west tower. The thunder of the guns

in St. James's Park and the ancient riverside palace of the Tower was heard.

There sat King George, anointed, invested, and crowned, looking the picture of regal dignity, blazing from head to foot with priceless treasures, and surrounded by the gorgeous paraphernalia appertaining to the greatest empire this world has ever known. The words of the Primate, spoken with splendid dignity, as he stood with the Cross of Canterbury in his hands, rang forth: 'The Lord bless you and keep you, and as he hath made you King over these people, so may he prosper you in this world, and make you partake of his eternal felicity in the world to come.'

Then the scene passed to the Lantern where the King was technically 'lifted up' into his throne by the Bishops and Peers while the Great Officers who had carried the Regalia gathered round symbolically guarding the throne with their life blood.

This ceremony, entitled the Homage of the Princes and Nobles, is strikingly impressive, far more so than was the case in recent generations. Here sits the Sovereign while each Peer ascends the steps, touches the Crown and swears to become the 'liege man of life and limb and of earthly worship'. In distant times this ceremony was one of manageable dimensions but the House of Lords has continued to increase to such an extent that even at the Coronation of Queen Victoria, three-quarters of an hour slipped by while this succession of noblemen carried out their obligations. What would have happened at the Coronation of Edward VI in 1502 it is impossible to imagine, for during the sixty-three years' reign of his mother the flood of new creations was swollen yet further. Wise counsels, however, fortunately prevailed and the privilege is now confined to the senior member of each grade in the Peerage. Thus the ceremony is to-day performed one by one by the Archbishop of Canterbury, the Duke of Norfolk, the Marquis of Winchester, the Earl of

Shrewsbury, Viscount Hereford and Baron Mowbray. Their colleagues remain in their seats but follow with eye, mind and heart the actions of their respective seniors.

One more dramatic incident, and the Coronation of the King was over. George, the sixth bearer of the name, sat there upon his throne, surrounded by all the circumstances of regal pomp and dignity, and now the choir thundered forth with splendid effect the words, 'God Save King George', 'Long Live King George', 'May the King Live for Ever'.

The chief centre of interest now shifted. The hour had arrived for the anointing and crowning of Queen Elizabeth. She rose from her seat and, surrounded by her train-bearers, made her way to the steps of the High Altar. The sight of Queen Elizabeth kneeling there was one which could not fail to touch every heart. Few persons were present in the Abbey who did not re-echo the words of the Primate that God would 'defend her ever more from danger ghostly and bodily', and that he would 'make her a great example of virtue and piety, and a blessing to this kingdom'.

Then, summoned by Garter King of Arms, four youthful Duchesses came forward, and took up their positions as they suspended over their Queen the gleaming white and gold canopy, and the solemn Uncion followed.

The Ring, 'the seal of a sincere faith', was placed upon Queen Elizabeth's right hand, and then, uplifting the beautiful new Crown with the flashing Koh-i-noor, the Archbishop set it upon her head, a signal for every Peeress to lift her coronet to her own brow.

After having been invested with the two Sceptres, Queen Elizabeth then passed to her husband's side on the Theatre, making obeisance to her Royal lord, another striking and beautiful moment.

Their Majesties remained on their thrones but a short time, and then the sight of early pomp and magnificence faded into the background as our Sovereign and his Consort,

divested of Crown and Sceptre, knelt in front of the High Altar, where the Dean of Westminster joined with the Archbishop in administering the Holy Sacrament. Their Majesties received their crowns once more, and passed from their chairs through the twin doors to St. Edward's Chapel, followed by their regalia bearers.

The heralds now proceeded to reorganize the grand Procession. The King and Queen emerged from the Chapel, and the National Anthem was sung. Sir Walter Alcock had once more taken his place at the organ, and to strains of indescribable grandeur the great procession slowly passed into the Annexe once more, amid the cheers of all: to be greeted outside by the Abbey Bells which had already started the great Coronation Peal destined to last more than three long hours.

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THE FORM AND ORDER OF THE CORONATION
OF THEIR MOST EXCELLENT MAJESTIES KING
GEORGE THE SIXTH AND QUEEN ELIZABETH

THE PROCEEDING

FROM THE WEST DOOR OF THE ABBEY INTO THE CHOIR.

The Abbey Beadle:

Mr. C. Barnes.

Chaplains:

The Rev. J. Stirton, C.V.O., The Rev. A. Main, D.D.,
D.D. D.Litt.

The Very Rev. Charles L. Warr, D.D.
(Dean of the Chapel Royal in Scotland).

The Very Rev. T. H. Masters, The Rev. Canon C. E. Raven,
C.B.E., M.A. D.D.

The Rev. E. K. Talbot, M.C.,
M.A. The Rev. Canon B. Cunning-
 ham, O.B.E., M.A.

The Rev. F. I. Anderson, The Rev. Canon T. G. Rogers,
C.M.G., M.A. M.C., B.D.

The Rev. Prebendary J. H. J. Ellison, M.V.O., M.A.

Domestic Chaplains:

The Rev. A. R. Fuller, M.V.O., M.A.

The Very Rev. Albert V. Baillie, K.C.V.O., D.D., Dean of Windsor.

Representatives of the Free Churches:

The Chairman of the
Congregation Union of
England and Wales.

The Rev. E. J. Price,
M.A., B.D.

The Moderator of the
Presbyterian Church of
England.

The Right Rev. James
Burns, M.A.

The President of the
Baptist Union,
H. L. Taylor, Esq.

The President of the
Methodist Conference,
The Rev. C. E. Walters.

The President of the National
Free Church Council,
The Rev. J. Colville, M.A.

The Moderator of the Federal
Council,
The Rev. M. E. Aubrey, M.A.

Representatives of the Church of Scotland:

Ex-Moderator of the General
Assembly,

The Very Rev. Andrew N.
Bogle, D.D.

Ex-Moderator of the General
Assembly,

The Very Rev. John White,
C.H., D.D., LL.D.

The Moderator of the General Assembly,
The Right Rev. Professor Daniel Lamont, D.D.

The Prebendaries' Verger:
Mr. G. Rowling.

The Cross of Westminster,
borne by
The Rev. J. Perkins, M.A.

The Prebendaries of Westminster:

The Rev. Canon H. Costley-
White, D.D.

The Ven. Archdeacon F. L.
Donaldson, M.A.

The Rev. Canon F. R. Barry,
D.S.O.

The Rev. Canon V. F. Storr,
M.A.

The Dean's Verger:
Mr. G. C. Drake.

The Dean of Westminster,
The Very Rev. W. Foxley Norris, K.C.V.O., D.D.

Bluemantle Pursuivant,
R. P. Graham-Vivian, Esq.,
M.C.

Portcullis Pursuivant,
A. R. Wagner, Esq.

Carrick
Pursuivant,
Sir Alexander H.
Seton, Br.

Falkland
Pursuivant,
Lt.-Colonel J. W. B.
Paul, D.S.O.

Unicorn
Pursuivant,
Major H. A. B.
Lawson.

Officers of the Orders of Knighthood:

Gentleman Usher of the
Purple Rod,

Sir Frederic G. Kenyon,
G.B.E., K.C.B.

King of Arms of the Order
of the British Empire,

Admiral Sir Herbert L. Heath,
K.C.B., M.V.O.

Gentleman Usher of the
Blue Rod,

Admiral A. G. Hotham,
C.B., C.M.G.

Registrar of the Order of
St. Michael and St. George,

Sir Harry F. Batterbee,
K.C.M.G., K.C.V.O.

King of Arms of the Order of
St. Michael and St. George,

Sir Frank A. Swettenham,
G.C.M.G., C.H.

Secretary of the Order of
St. Michael and St. George,

Sir John L. Maffey,
G.C.M.G., K.C.B., K.C.V.O.,
C.S.I., C.I.E.

Chancellor of the Order of St. Michael and St. George,
The Marquess of Willington, G.C.S.I., G.C.M.G., G.C.I.E.,
G.B.E.,

his Coronet carried by his Page,

Hon. John Knatchbull.

Deputy Secretary of the
Order of the Bath,

Major H. H. F. Stockley,
C.V.O., O.B.E.

Gentleman Usher of the
Scarlet Rod,

Air Vice-Marshal C. A. H.
Longcroft, C.B., C.M.G.,
D.S.O., A.F.C.

Registrar and Secretary of
the Order of the Bath,

Admiral R. G. A. W. Staple-
ton-Cotton, C.B., C.B.E.,
M.V.O.

Bath King of Arms,

General Sir Walter P.
Braithwaite, G.C.B.

Gentleman Usher of the
Green Rod,

Brig.-General Sir Robert G.
Gilmour, Bt., C.B., C.V.O.,
D.S.O.

Chancellor of the Order of
the Thistle,

The Earl of Mar and
Kellie, K.T.,

his Coronet carried by
his Page,

Alistair R. H. Erskine, Esq.

Secretary of the Order of
the Garter,
F. H. Mitchell, Esq.,
C.V.O., C.B.E.

Albany Herald,
T. Innes, Esq.

Rothsay Herald,
Sir John M. N. MacLeod, Bt.

The Standard of the Empire of India,
borne by
Sir Firozkhan Noon.

The Standard of the Union of
South Africa,
borne by
C. T. de Water, Esq.

The Standard of the
Dominion of New Zealand,
borne by
W. J. Jordan, Esq.

The Standard of the
Commonwealth of Australia,
borne by
The Right Hon. S. M. Bruce,
C.H., M.C.

The Standard of the
Dominion of Canada,
borne by
The Hon. Vincent Massey.

The Union Standard,
borne by
F. S. Dymoke, Esq.

The Standard of the Principality of Wales,
borne by
The Earl of Plymouth,
his Coronet carried by his Page,
Viscount Windsor.

Standards of the Quarterings of the Royal Arms,
borne by

The Earl of Granard,
K.P., G.C.V.O.,
his Coronet carried
by his Page,
Donald S. Erskine,
Esq.

The Earl of Derby,
K.G., G.C.B.,
G.C.V.O.,
his Coronet carried
by his Page,
Hugh Stanley, Esq.

H. J. Scrymgeour-
Wedderburn, Esq.

The Crowning of the Sovereign

The Royal Standard,
borne by
The Marquess of Cholmondeley,
his Coronet carried by his Page,
Hon. Julian Fane.

The Vice- Chamberlain of the Household,	The Treasurer of the Household,	The Comptroller of the Household,
Major Sir George F. Davies.	Sir George Penny, Bt.	Colonel Sir Lambert Ward, Bt., D.S.O.

The Keeper of the Jewel House,
(Bearing on a cushion the two Rings, and the Sword
for the Offering)
Admiral Sir Lionel Halsey, G.C.M.G., G.C.V.O., K.C.I.E., C.B.
acting for
Major-General Sir George J. Younghusband, K.C.M.G.,
K.C.I.E., C.B.

Rouge Croix Pursuivant, P. W. Kerr, Esq.	Rouge Dragon Pursuivant, E. N. Geijer, Esq., M.C.
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Four Knights of the Order of the Garter appointed to hold
the Canopy for the King's Anointing.

The Earl Stanhope, K.G., D.S.O., M.C.,	The Earl of Lytton, K.G., G.C.S.I., G.C.I.E.,
his Coronet carried by his Page,	his Coronet carried by his Page,
Hon. Norton Knatchbull.	Hon. Matthew Ridley.

The Duke of Abercorn, K.G., K.P.,	The Marquess of London- derry, K.G., M.V.O.,
his Coronet carried by his Page,	his Coronet carried by his Page,
Robert I. Kenyon-Slaney, Esq.	Michael C. Stanley, Esq.

The Lord Chamberlain of the Household,	The Lord Steward of the Household,
The Earl of Cromer, G.C.B., G.C.I.E., G.C.V.O.,	The Duke of Buccleuch and Queensberry, G.C.V.O.,
his Coronet carried by his Page,	his Coronet carried by his Page,
Viscount Melgund.	David R. M. Stuart, Esq.

The Lord President of the Council,
The Right Hon. J. Ramsay MacDonald.

The Prime Minister of the United Kingdom,
The Right Hon. Stanley Baldwin.

The Prime Minister of the Commonwealth of Australia,	The Prime Minister of the Dominion of Canada,
The Right Hon. J. A. Lyons, C.H.	The Right Hon. W. L. Mackenzie King, C.M.G.
The Prime Minister of the Union of South Africa,	The Prime Minister of the Dominion of New Zealand,
General the Hon. J. B. M. Hertzog.	The Right Hon. M. J. Savage.

The Cross of York:
borne by
The Rev. H. C. Warner, M.A.

The Archbishop of York,
The Most Rev. William Temple, D.D.,
attended by
The Rev. J. de Wolf Perry.

The Lord High Chancellor,
The Viscount Hailsham,
attended by his Purse-bearer, Hon. Quintin McGarel Hogg,
his Coronet carried by his Page,
Peter Billinge, Esq.

The Crowning of the Sovereign

The Cross of Canterbury:

borne by

The Rev. A. C. Don, D.D.

The Archbishop of Canterbury,

The Most Rev. Cosmo Gordon Lang, D.D.,

attended by

The Rev. A. Sargent, M.A., and The Rev. L. C. Green-
Wilkinson, M.A.

Maltravers Herald Extraordinary,

Oswald Barron, Esq.

York Herald,

A. J. Toppin, Esq.

Windsor Herald,

A. T. Butler, Esq., M.C.

THE QUEEN'S REGALIA:

The Ivory Rod
with the Dove,
borne by

The Earl of
Haddington, M.C.,
his Coronet carried
by his Page,
Desmond O'Brien,
Esq.

The Lord
Chamberlain of
Her Majesty's
Household.

The Earl of Airlie,
K.C.V.O., M.C.,
his Coronet carried
by his Page,
Lord Ogilvy.

The Sceptre with
the Cross,
borne by

The Duke of
Rutland,
his Coronet carried
by his Page,
Lord Roger
Manners.

Sergeant at Arms,
G. D. Field, Esq.,
M.V.O.

Her Majesty's
Crown,
borne by

Sergeant at Arms,
F. S. Osgood, Esq.
C.B.E., M.V.O.

The Duke of
Portland,
K.G., G.C.V.O.,

his Coronet carried by his Page,
Andrew Erskine-Wemyss, Esq.

The Harbinger
 (Brig.-General Sir Frederick Gascoigne, K.C.V.O., C.M.G., D.S.O.)
 and five Gentlemen at Arms.

THE QUEEN

The Bishop of Blackburn, The Right Rev. Percy M. Herbert, D.D.	In her Royal Robes, Her Majesty's Train borne by The Mistress of the Robes, The Duchess Dowager of Northumber- land, assisted by	The Bishop of St. Albans, The Right Rev. Michael B. Furse, D.D.
Lady Ursula Manners, Lady Margaret Cavendish-Bentinck, Lady Elizabeth Paget.		Lady Diana Legge, Lady Elizabeth Percy, Lady Iris Mountbatten,

The Coronet of the Mistress of the Robes
 carried by her Page,
 Lord Geoffrey Percy.

The Clerk of the Cheque and Adjutant
 (Brig.-General R. H. Kearsley, C.M.G., D.S.O.)
 and five Gentlemen at Arms.

Ladies of the Bedchamber,	
The Viscountess Halifax.	The Countess Spencer.
The Lady Nunburnholme.	The Viscountess Hambleden.

Women of the Bedchamber,	
Lady Katharine Seymour. Hon. Mrs. Geoffrey Bowbly.	Lady Helen Graham. Lady Hyde.
The Private Secretary to the Queen, Captain R. J. Streatfeild. Richmond Herald, H. R. C. Martin, Esq.	The Treasurer to the Queen, Rear-Admiral Sir Basil V. Brooke, K.C.V.O. Chester Herald, J. D. Heaton-Armstrong, Esq.

The Crowning of the Sovereign

Somerset Herald,
Hon. George Bellew,
M.V.O.

Lancaster Herald,
A. G. B. Russell, Esq.,
M.V.O.

THE KING'S REGALIA:

St. Edward's Staff,
borne by
The Viscount Halifax,
K.G., G.C.S.I., G.C.I.E.,
his Coronet carried by his
Page,
Henry L. Middleton, Esq.

A Golden Spur,
borne by
The Lord Churston,
his Coronet carried by his
Page,
Hon. David Bethell.

The Third Sword,
borne by
Marshal of the
Royal Air Force
The Viscount
Trenchard, G.C.B.,
G.C.V.O., D.S.O.,
his Coronet carried
by his Page,
Hon. Hugh
Trenchard.

Curtana,
borne by
Admiral
The Earl of Cork
and Orrery,
G.C.B., G.C.V.O.,
his Coronet carried
by his Page,
Viscount Boyle.

The Sceptre with the Cross,
borne by
The Duke of Somerset,
D.S.O., O.B.E.,
his Coronet carried by his
Page,
Frank S. Skelton, Esq.

A Golden Spur,
borne by
The Lord Hastings,
his Coronet carried by his
Page,
David Wyndham, Esq.

The Second Sword,
borne by
Field-Marshal
The Lord Milne,
G.C.B., G.C.M.G.,
D.S.O.,
his Coronet carried
by his Page,
John C. Armitage,
Esq.

Norroy King
of Arms,
Major A. H. S.
Howard,
C.V.O., M.C.

Ulster King
of Arms,
Major Sir
Neville R.
Wilkinson,
K.C.V.O.

Lyon King
of Arms,
Sir Francis J.
Grant,
K.C.V.O.

Clarenceux
King of Arms,
A. W. S.
Cochrane,
Esq., C.V.O.

The Right Hon.
The Lord Mayor
of London,
Sir George T.
Broadbridge
(bearing the City
Mace).

Garter
Principal King
of Arms,
Sir Gerald W.
Wollaston,
K.C.V.O.

The Gentleman
Usher of the
Black Rod,
Lt.-General
Sir William P.
Pulteney,
G.C.V.O., K.C.B.,
K.C.M.G., D.S.O.

The Lord Great Chamberlain,
The Earl of Ancaster,
his Coronet carried by his Page,
Lord John Manners.

The Lord High Steward of
Ireland,
The Earl of Shrewsbury,
his Coronet carried by his
Page,
Christopher Talbot, Esq.

The High Constable of
Scotland,
The Earl of Erroll,
his Coronet carried by his
Page,
Alastair Hay, Esq.

The Earl Marshal,
The Duke of
Norfolk,
attended by his
two Pages,
Hon. Martin
Fitzalan-Howard,
Viscount Morpeth.

The Sword of State,
borne by
The Marquess of
Zetland, G.C.S.I.,
G.C.I.E.,
his Coronet carried
by his Page,
Hon. Brian
Beckett.

The Lord High
Constable of
England,
The Marquess of
Crewe, K.G.,
attended by his
two Pages,
Colin Dodds, Esq.
Euan Graham, Esq.

The Sceptre with
the Dove,
borne by
The Duke of
Richmond and
Gordon,
his Coronet carried
by his Page,
Charles Vyner,
Esq.

St. Edward's Crown,
borne by
The Lord High
Steward,
The Marquess of
Salisbury, K.G.,
G.C.V.O., C.B.,
attended by his
two Pages,
John Ormsby-Gore,
Esq.,
Hon. John Manners.

The Orb,
borne by
The Duke of
Sutherland,
K.T.,
his Coronet carried
by his Page,
Hon. Peter Ward.

The Paten,
borne by
The Bishop of
London,
The Right Rev.
Arthur F.
Winnington-Ingram,
K.C.V.O., D.D.

The Bible,
borne by
The Bishop of
Norwich,
The Right Rev.
Bertram Pollock,
K.C.V.O., D.D.

The Chalice,
borne by
The Bishop of
Winchester,
The Right Rev.
Cyril F. Garbett,
D.D.

The Crowning of the Sovereign

The Standard Bearer
(Brig.-General Sir Archibald F. Home, K.C.V.O., C.B., C.M.G., D.S.O.)
and Ten Gentlemen at Arms.

THE KING

The Bishop
of Bath and
Wells,
The Right
Rev. St.
J. B. Wynne
Willson,
D.D.

In His Royal
Crimson Robe
of State,
wearing the
Collar of the
Garter, on
His Head
the Cap of
State,
His Majesty's
Train
borne by

The Bishop
of Durham,
The Right
Rev. H.
Hensley
Henson,
D.D.

The Earl Haig,
Alexander
A. A. D. Ramsay, Esq.,
George R. Seymour,
Esq.,
Montague R. V. Eliot,
Esq.,

The Earl Kitchener,
Viscount
Lascelles,
George E. C. Hardinge,
Esq.,
The Lord
Herschell,

The Earl Jellicoe.

The Groom of the Robes,
Commander H. G. Campbell, C.V.O., D.S.O.,
R.N.

The Vice-
Admiral of
The United
Kingdom,
Admiral Hon.
Sir Stanley
C. J. Colville,
G.C.B.,
G.C.M.G.,
G.C.V.O.

The Master
of the
Horse,
The Duke of
Beaufort,
G.C.V.O.,
his Coronet
carried by
his Page,
Lord
Burghersh.

The Gold
Stick in
Waiting,
Field-Marshal
Sir William
R. Birdwood,
Bt., G.C.B.,
G.C.S.I.,
G.C.M.G.,
C.I.E., D.S.O.

The Lieutenant
(Colonel Sir St. John C. Gore, C.B., C.V.O., C.B.E.)
and Ten Gentlemen at Arms.

The Captain General of the King's Bodyguard
for Scotland (Royal Company of Archers) and
Gold Stick of Scotland,
The Lord Elphinstone, K.T.,
his Coronet carried by his Page,
Charles Cameron, Esq.

Lord in Waiting,
The Lord Wigram, G.C.B., G.C.V.O., C.S.I.,
his Coronet carried by his Page,
Hector Laing, Esq.

The Captain of the Yeomen
of the Guard,
Colonel the Lord Templemore,
D.S.O., O.B.E.,
his Coronet carried by his
Page,
Hon. Peter Strutt.

The Captain of the Hon.
Corps of Gentlemen at Arms,
Brig.-General the Earl of
Lucan, K.B.E., C.B.,
his Coronet carried by his
Page,
Viscount Althorp.

The Keeper of His Majesty's
Privy Purse,
Major J. U. F. C. Alexander,
C.M.G., C.V.O., O.B.E.

The Private Secretary to
the King,
The Rt. Hon. Sir Alexander
H. L. Hardinge, K.C.B.,
C.V.O., M.C.

The Crown Equerry,
Colonel Sir Arthur E.
Erskine, G.C.V.O., D.S.O.

The Comptroller Lord
Chamberlain's Office,
Lt.-Colonel T. E. G. Nugent,
M.V.O., M.C.

Groom in Waiting,
A. H. Penn, Esq.

Equerry to the King,
T. W. E. Coke, Esq.

Equerry to the King,
Lt.-Colonel Hon. Piers W.
Legh, C.M.G., C.I.E.,
M.V.O., O.B.E.

The Field Officer in Brigade
Waiting,
Colonel G. E. C. Rasch,
C.V.O., D.S.O.

The Silver Stick in
Waiting,
Lt.-Colonel E. J. L. Speed,
M.C.

The Ensign
of the
Yeomen
of the
Guard,
Lt.-Colonel
G. R. Lascelles,
C.V.O., O.B.E.

The Lieutenant
of the
Yeomen
of the
Guard,
Colonel Sir Colin
W. MacRae,
C.V.O., C.B.E.

The Clerk
of the
Cheque to
the Yeomen
of the Guard,
Brig.-General
R. C. A.
McCalmont,
D.S.O.

Exon of
the Yeomen
of the Guard,
Major Hon.
Edric A. C.
Weld-Forester.

Exon of
the Yeomen
of the Guard,
Lt.-Colonel
E. B. Frederick.

Exon of
the Yeomen
of the Guard,
Lt.-Colonel
W. Gibbs.

Twelve Yeomen of the Guard.

AN ORDER OF SERVICE FOR THE
CORONATION OF A SOVEREIGN AND
HIS QUEEN CONSORT

I

The Preparation.

- ¶ *In the morning upon the day of the Coronation early, care is to be taken that the Ampulla be filled with Oil and, together with the Spoon, be laid ready upon the Altar in the Abbey Church:*
- ¶ *The Archbishops and Bishops Assistant being already vested in their Copes, the procession shall be formed immediately outside of the West door of the Church, and shall wait till notice is given of the approach of their Majesties, and shall then begin to move into the Church.*

II

The Entrance into the Church.

- ¶ *The King and Queen, as soon as they enter at the West door of the Church, are to be received with the following Anthem, to be sung by the choir of Westminster.*

PSALM 122. 1-3, 6, 7.

I WAS glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity in itself. O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces.

- ¶ *The King and Queen shall in the mean time pass up the body of the Church, into and through the Choir, and so up*

the stairs to the Theatre; and having passed by their thrones, they shall make their humble adoration, and then kneeling at the faldstools set for them before their Chairs of Estate on the South side of the Altar, use some short private prayers; and after, sit down in their chairs.

III

The Recognition.

¶ *The King and Queen being so placed, the Archbishop shall turn to the East part of the Theatre, and after, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal (Garter King of Arms preceding them), shall go to the other three sides of the Theatre in this order, South, West, and North, and at every of the four sides shall with a loud voice speak to the People: and the King in the mean while, standing up by his chair, shall turn and shew himself unto the People at every of the four sides of the Theatre as the Archbishop is at every of them, the Archbishop saying:*

SIRS, I here present unto you King —, the undoubted King of this Realm: Wherefore all you who are come this day to do your homage and service, Are you willing to do the same?

¶ *The People signify their willingness and joy, by loud and repeated acclamations, all with one voice crying out.*

¶ *Then the trumpets shall sound.*

¶ *The Bible, Paten and Chalice shall be brought by the Bishops who had borne them, and placed upon the Altar.*

¶ *The Lords who carry in procession the Regalia, except those who carry the Swords, shall come near to the Altar, and present in order every one what he carries to the Archbishop, who shall deliver them to the Dean of Westminster, to be by him placed upon the Altar.*

IV

The Litany.

¶ Then followeth the Litany, to be sung by two Bishops, vested in copes, and kneeling at a faldstool on the middle of the east side of the Theatre, the choir singing the responses.

O GOD the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant —, our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen —, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen — and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *The Bishops who have sung the Litany shall then return to their places.*

V

The Beginning of the Communion Service.

The Introit.

Let my prayer come up into thy presence as the incense: and let the lifting up of my hands be as an evening sacrifice.

¶ *Then the Archbishop shall begin the Communion Service, saying:*

The Lord be with you.

¶ *Answer.*

And with thy spirit.

Let us pray.

O GOD, who providest for thy people by thy power, and rulest over them in love: Grant unto this thy servant —, our King, the Spirit of wisdom and government, that being devoted unto thee with all his heart, he may so wisely govern this kingdom, that in his time thy Church and people may continue in safety and prosperity; and that, persevering in good works unto the end, he may through thy mercy come to thine everlasting kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle.

¶ *To be read by one of the Bishops.*

I *S. Peter* 2. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel.

¶ *To be read by another Bishop, the King and Queen with the people standing.*

S. Matthew 22. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's: and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *Then shall be sung the Creed following, the King and Queen with the people standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one

Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

VI

The Sermon.

- ¶ *At the end of the Creed one of the Bishops shall be ready in the pulpit, placed against the pillar at the north-east corner of the theatre, and begin the Sermon, which is to be short, and suitable to the great occasion.*
- ¶ *And whereas the King was uncovered during the singing of the Litany and the beginning of the Communion Service; when the Sermon begins he shall put on his cap of crimson velvet turned up with ermins, and so continue to the end of it.*
- ¶ *On his right hand shall stand the Bishop of Durham, and beyond him, on the same side, the Lords that carry the Swords; on his left hand the Bishop of Bath and Wells, and the Lord Great Chamberlain.*
- ¶ *The two Bishops that support the Queen shall stand on either side of her.*
- ¶ *On the north side of the Altar shall sit the Archbishop in a purple velvet chair; and the other Bishops along the north side of the wall, betwixt him and the pulpit. On the south side, east of the King's chair, nearer to the Altar, shall be the Dean of Westminster, the rest of the Bishops, who bear any part in the Service, and the Prebendaries of Westminster.*

VII

The Oath

- ¶ *His Majesty having already, in the presence of the two Houses of Parliament, made and signed the Declaration prescribed, the Archbishop shall, after the Sermon is ended, go to the King,*

and standing before him, administer the Coronation Oath, first asking the King,

Sir, is your Majesty willing to take the Oath?

¶ And the King answering,

I am willing,

The Archbishop¹ shall minister these questions; and the King, having a book in his hands, shall answer each question severally as follows:

Archbishop. Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

King. I solemnly promise so to do.

Archbishop. Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

King. I will.

Archbishop. Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them, or any of them?

King. All this I promise to do.

¶ Then the King arising out of his chair, supported as before, and assisted by the Lord Great Chamberlain, the Sword of State being carried before him, shall go to the Altar, and there being uncovered, make his solemn Oath in the sight of all the people, to observe the premisses:

The Bible to be brought:

laying his right hand upon the Holy Gospel in the great Bible (which was before carried in the Procession and is now brought from the

¹ At the Coronation of George VI the Oath was enlarged by the addition of the words Canada, Australia, New Zealand, the Union of South Africa and the Empire of India.

Altar by the Archbishop, and tendered to him as he kneels upon the steps), saying these words:

The things which I have here before promised, I will perform, and keep.

So help me God.

¶ *Then the King shall kiss the Book, and sign And a Silver the Oath. Standish.*

VIII

The Anointing.

¶ *The King having thus taken his Oath, shall return again to his chair; and both he and the Queen kneeling at their faldstools, the Archbishop shall begin the hymn, VENI CREATOR SPIRITUS, and the choir shall sing it out.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *This being ended, the Archbishop shall say this prayer:*

O LORD, Holy Father, who by anointing with Oil didst of old make and consecrate kings, priests, and prophets, to teach and govern thy people Israel: Bless and sanctify thy chosen

servant —, who by our office and ministry is now to be anointed with this Oil, and consecrated King of this Realm: Strengthen him, O Lord, with the Holy Ghost the Comforter; confirm and stablish him with thy free and princely Spirit, the Spirit of wisdom and government, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fill him, O Lord, with the Spirit of thy holy fear, now and for ever. *Amen.*

Here the Archbishop is to lay his hand upon the Ampulla.

¶ *This prayer being ended, the choir shall sing: 1 Kings 1. 39, 40.* ZADOK the priest and Nathan the prophet anointed Solomon king; and all the people rejoiced and said: God save the king, Long live the king, May the king live for ever. *Amen.* Hallelujah.

¶ *In the mean time, the King rising from his devotions, having been disrobed of his crimson robe by the Lord Great Chamberlain, and having taken off his cap of state, shall go before the Altar, supported and attended as before.*

¶ *The King shall sit down in King Edward's Chair (placed in the midst of the area over against the Altar, with a faldstool before it), wherein he is to be anointed. Four Knights of the Garter shall hold over him a rich pall of silk, or cloth of gold: The Dean of Westminster, taking the Ampulla and Spoon from off the Altar, shall hold them ready, pouring some of the holy Oil into the Spoon, and with it the Archbishop shall anoint the King in the form of a cross:*

1. *On the crown of the head, saying,*

Be thy Head anointed with holy Oil, as kings, priests, and prophets were anointed.

2. *On the breast, saying,*

Be thy Breast anointed with holy Oil.

3. *On the palms of both the hands, saying,*

Be thy Hands anointed with holy Oil:

And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be you anointed, blessed, and consecrated King over this People, whom the Lord your

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God hath given you to rule and govern, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Dean of Westminster lay the Ampulla and Spoon upon the Altar; and the King kneeling down at the faldstool, the Archbishop standing shall say this Blessing over him:*

OUR Lord Jesus Christ, the Son of God, who by his Father was anointed with the Oil of gladness above his fellows, by his holy Anointing pour down upon your Head and Heart the blessing of the Holy Ghost, and prosper the works of your Hands: that by the assistance of his heavenly grace you may preserve the people committed to your charge in wealth, peace, and godliness; and after a long and glorious course of ruling this temporal kingdom wisely, justly, and religiously, you may at last be made partaker of an eternal kingdom, through Jesus Christ our Lord. Amen.

¶ *This prayer being ended, the King shall arise and sit down again in King Edward's Chair, while the Knights of the Garter give back the pall to the Lord Chamberlain; whereupon the King again arising, the Dean of Westminster shall put upon his Majesty the Colobium Sindonis and the Supertunica or close pall of cloth of gold, together with a Girdle of the same.*

IX

The Presenting of the Spurs and Sword, and the Girding and Oblation of the said Sword.

¶ *The Spurs shall be brought from the Altar by the Dean of Westminster, and delivered to the Lord Great Chamberlain; who, kneeling down, shall touch his Majesty's heels therewith, and send them back to the Altar.*

¶ *Then the Lord, who carries the Sword of State, delivering to the Lord Chamberlain the said Sword (which is thereupon deposited in the traverse in Saint Edward's Chapel) shall receive from the Lord Chamberlain, in lieu thereof, another Sword in a scabbard of purple velvet, provided for the King*

to be girt withal, which he shall deliver to the Archbishop; and the Archbishop shall lay it on the Altar, saying the following prayer :

HEAR our prayers, O Lord, we beseech thee, and so direct and support thy servant King —, who is now to be girt with this Sword, that he may not bear it in vain; but may use it as the minister of God for the terror and punishment of evil-doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Archbishop take the Sword from off the Altar, and deliver it into the King's right hand, the Archbishop of York and the Bishops of London and Winchester and other Bishops assisting and going along with him; and, the King holding it, the Archbishop shall say:*

RECEIVE this kingly Sword, brought now from the Altar of God, and delivered to you by the hands of us the Bishops and servants of God, though unworthy.

¶ *The King standing up, the Sword shall be girt about him by the Lord Great Chamberlain; and then, the King sitting down, the Archbishop shall say:*

WITH this Sword do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order: that doing these things you may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that you may reign for ever with him in the life which is to come.

¶ *Then the King, rising up, shall ungird his Sword, and, going to the Altar, offer it there in the scabbard, and then return and sit down in King Edward's Chair: and the Peer, who first received the Sword, shall offer the price of it, namely, one hundred shillings, and having thus redeemed it, shall receive it from the Dean of Westminster, from off the Altar, and draw it out of the scabbard, and carry it naked before his Majesty during the rest of the solemnity.*

¶ *Then the Bishops who have assisted during the offering shall return to their places.*

X

The Investing with the Armill and Royal Robe,
and the Delivery of the Orb.

¶ *Then the King arising, the Armill and Robe Royal or Pall of cloth of gold shall be delivered by the Master of the Robes to the Dean of Westminster, and by him put upon the King, standing; the Lord Great Chamberlain fastening the clasps. Then shall the King sit down, and the Orb with the Cross shall be brought from the Altar by the Dean of Westminster, and delivered into the King's hand by the Archbishop, pronouncing this Blessing and exhortation:*

RECEIVE this Imperial Robe, and Orb; and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high; the Lord embrace you with his mercy on every side; the Lord cloath you with the robe of righteousness, and with the garments of salvation. And when you see this Orb thus set under the Cross, remember that the whole world is subject to the Power and Empire of Christ our Redeemer.

¶ *Then shall the King deliver his Orb to the Dean of Westminster, to be by him laid on the Altar.*

XI

The Investiture *per Annulum et
Baculum.*

¶ *Then the Keeper of the Jewel House shall deliver to the Archbishop the King's Ring, in which a table jewel is enchased: the Archbishop shall put it on the fourth finger of his Majesty's right hand, and say:*

RECEIVE this Ring, the ensign of kingly dignity, and of defence of the Catholic Faith; and as you are this day solemnly invested in the government of this earthly kingdom, so may you be sealed with that Spirit of promise, which is the earnest of an heavenly inheritance, and reign with him who is the blessed and only Potentate, to whom be glory for ever and ever. Amen.

¶ Then shall the Dean of Westminster bring the Sceptre with the Cross and the Sceptre with the Dove to the Archbishop.

¶ The Glove, presented by the Lord of the Manor of Worksop, being put on, the Archbishop shall deliver the Sceptre with the Cross into the King's right hand, saying,

RECEIVE the Royal Sceptre, the ensign of kingly power and justice.

¶ And then shall he deliver the Sceptre with the Dove into the King's left hand, and say:

RECEIVE the Rod of equity and mercy: and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers which he hath given you. Be so merciful that you be not too remiss; so execute justice that you forget not mercy. Punish the wicked, protect and cherish the just, and lead your people in the way wherein they should go.

¶ The Lord of the Manor of Worksop may support his Majesty's right arm.

XII

The Putting on of the Crown.

S. Edward's Crown. ¶ The Archbishop, standing before the Altar, shall take the Crown into his hands, and laying it again before him upon the Altar, he shall say:

O GOD, the crown of the faithful: Bless we beseech thee and sanctify this thy servant — our King: and as thou dost this day set a Crown of pure gold upon his head, so enrich his royal heart with thine abundant grace, and crown him with all princely virtues, through the King eternal Jesus Christ our Lord.
Amen.

¶ Then the King sitting down in King Edward's Chair, the Archbishop, assisted with other Bishops, shall come from the

Altar: the Dean of Westminster shall bring the Crown, and the Archbishop taking it of him shall reverently put it upon the King's head. At the sight whereof the people, with loud and repeated shouts, shall cry, GOD SAVE THE KING; the Peers and the Kings of Arms shall put on their coronets; and the trumpets shall sound, and by a signal given, the great guns at the Tower shall be shot off.

¶ *The acclamation ceasing, the Archbishop shall go on, and say: GOD crown you with a crown of glory and righteousness, that by the ministry of this our benediction, having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gift of him whose kingdom endureth for ever. Amen.*

¶ *Then shall the choir sing:*

BE strong and play the man: keep the commandments of the Lord thy God, and walk in his ways.

XIII

The Presenting of the Holy Bible.

¶ *Then shall the Dean of Westminster take the Holy Bible from off the Altar, and deliver it to the Archbishop, who shall present it to the King, first saying these words to him:*

OUR gracious King; we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal Law; these are the lively Oracles of God.

¶ *Then shall the King deliver back the Bible to the Archbishop, who shall give it to the Dean of Westminster, to be reverently placed again upon the holy Altar; and the Archbishop of York and the Bishops shall return to their places.*

XIV

The Benediction.

¶ *And now the King having been thus anointed and crowned, and having received all the ensigns of royalty, the Archbishop shall solemnly bless him: and the Archbishop of York and*

all the Bishops, with the rest of the Peers, shall follow every part of the Benediction with a loud and hearty Amen.

THE Lord bless you and keep you: and as he hath made you King over his people, so may he prosper you in this world, and make you partake of his eternal felicity in the world to come. *Amen.*

The Lord give you a fruitful Country and healthful seasons; victorious fleets and armies, and a quiet Empire; a faithful Senate, wise and upright counsellors and magistrates, a loyal nobility, and a dutiful gentry; a pious and learned and useful clergy; an honest, peaceable, and obedient commonalty. *Amen.*

¶ *Then shall the Archbishop turn to the people, and say:*

AND the same Lord God Almighty grant, that the Clergy and Nobles assembled here for this great and solemn service, and together with them all the people of the land, fearing God, and honouring the King, may by the merciful superintendency of the divine Providence, and the vigilant care of our gracious Sovereign, continually enjoy peace, plenty, and prosperity; through Jesus Christ our Lord, to whom, with the eternal Father, and God the Holy Ghost, be glory in the Church, world without end. *Amen.*

XV

The Inthronization.

¶ *Then shall the King go to his Throne, and be lifted up into it by the Archbishops and Bishops, and other Peers of the Kingdom; and being Inthronized, or placed therein, all the Great Officers, those that bear the Swords and the Sceptres, and the Nobles who carried the other Regalia, shall stand round about the steps of the Throne; and the Archbishop standing before the King, shall say:*

STAND firm, and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the Name and by the authority of Almighty God, and by the hands of us the Bishops and servants of God, though unworthy: And as you see us to approach nearer

to God's Altar, so vouchsafe the more graciously to continue to us your royal favour and protection. And the Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your Throne in righteousness, that it may stand fast for evermore, like as the sun before him, and as the faithful witness in heaven. *Amen.*

XVI

The Homage.

¶ *The Exhortation being ended, all the Princes and Peers then present shall do their Homage publicly and solemnly unto the King.*

¶ *The Archbishop first shall kneel down before his Majesty's knees, and the rest of the Bishops shall kneel in their places: and they shall do their Homage together, for the shortening of the ceremony, the Archbishop saying:*

I — Archbishop of Canterbury [*and so every one of the rest, I N. Bishop of N., repeating the rest audibly after the Archbishop*] will be faithful and true, and faith and truth will bear unto you our Sovereign Lord, and your heirs Kings of the United Kingdom of *Great Britain and Ireland*, and of the British Dominions beyond the Seas, Defenders of the Faith. And I will do, and truly acknowledge, the service of the lands which I claim to hold of you, as in right of the Church. So help me God.

¶ *Then shall the Archbishop kiss the King's left cheek.*

¶ *Then the Prince of Wales, taking off his Coronet, shall kneel down before his Majesty's knees, the rest of the Princes of the Blood Royal, being Peers of the Realm, kneeling in their places, taking off their Coronets, and pronouncing the words of Homage after him, the Prince of Wales saying:*

I N. Prince, or Duke, &c., of N. do become your liege man of life and limb, and of earthly worship; and faith and truth I will bear unto you, to live and die, against all manner of folks. So help me God.

¶ *Then shall the Princes of the Blood Royal, being Peers of the Realm, arising severally touch the Crown on his Majesty's*

head and kiss his Majesty's left cheek. After which the other Peers of the Realm, who are then in their seats, shall kneel down, put off their Coronets, and do their Homage the Dukes first by themselves, and so the Marquesses, the Earls, the Viscounts, and the Barons, severally in their places, the first of each Order kneeling before his Majesty, and the others of his Order who are near his Majesty also kneeling in their places, and all of his Order saying after him:

I N. Duke, or Earl, &c., of N. do become your liege man of life and limb, and of earthly worship; and faith and truth I will bear unto you, to live and die, against all manner of folks. So help me God.

¶ *The Peers having done their Homage, the first of each Order, putting off his Coronet, shall singly ascend the throne, and stretching forth his hand, touch the Crown on his Majesty's head, as promising by that ceremony for himself and his Order to be ever ready to support it with all their power; and then shall he kiss the King's cheek.*

¶ *While the Princes and Peers are thus doing their Homage, the King, if he thinks good, shall deliver his Sceptre with the Cross and the Sceptre or Rod with the Dove, to some one near to the Blood Royal, or to the Lords that carried them in the procession, or to any other that he pleaseth to assign, to hold them by him.*

¶ *And the Bishops that support the King in the procession may also ease him, by supporting the Crown, as there shall be occasion.*

¶ *At the same time the choir shall sing this anthem:*

PSALM 33. 1, 12-16, 18-22.

REJOICE in the Lord, O ye righteous: it becometh well the just to be thankful. Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king that can be saved by the multitude of an host: a mighty man is not delivered by much strength. Behold,

the eye of the Lord is upon them that fear him; upon them that hope in his mercy: to deliver their soul from death; and to feed them in the time of dearth.

Our soul hath patiently tarried for the Lord: for he is our help and our shield. Our heart shall rejoice in him: we have hoped in his holy Name. Let thy merciful kindness, O Lord, be upon us, as we do put our trust in thee. Amen.

¶ *When the Homage is ended, the drums shall beat, and the trumpets sound, and all the people shout, crying out.*

The solemnity of the King's Coronation being thus ended, the Archbishop shall leave the King in his throne and go to the Altar.

XVII

The Queen's Coronation.

¶ *The Queen shall arise and go to the steps of the Altar, supported by two Bishops, and there kneel down, whilst the Archbishop saith the following prayer:*

ALMIGHTY God, the fountain of all goodness: Give ear, we beseech thee, to our prayers, and multiply thy blessings upon this thy servant —, whom in thy Name, with all humble devotion, we consecrate our Queen; defend her evermore from all dangers, ghostly and bodily; make her a great example of virtue and piety, and a blessing to this kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee, O Father, in the unity of the Holy Spirit, world without end. Amen.

¶ *This prayer being ended, the Queen shall arise and come to the place of her anointing: which is to be at a faldstool set for that purpose before the Altar, between the steps and King Edward's Chair. There shall she kneel down, and four Peeresses, appointed for that service, holding a rich pall of cloth of gold over her, the Archbishop shall pour the holy Oil upon the crown of her head, saying these words:*

IN the Name of the Father, and of the Son, and of the Holy Ghost: Let the anointing with this Oil increase your honour, and the grace of God's Holy Spirit establish you, for ever and ever. Amen.

¶ *Then shall the Archbishop receive from the Keeper of the Jewel House the Queen's Ring, and put it upon the fourth finger of her right hand, saying :*

RECEIVE this Ring, the seal of a sincere faith ; and God, to whom belongeth all power and dignity, prosper you in this your honour, and grant you therein long to continue, fearing him always, and always doing such things as shall please him, through Jesus Christ our Lord. Amen.

¶ *Then the Archbishop shall take the Crown from off the Altar into his hands, and reverently set it upon the Queen's head, saying :*

RECEIVE the Crown of glory, honour, and joy: and God, the crown of the faithful, who by our Episcopal hands (though unworthy) doth this day set a crown of pure gold upon your head, enrich your royal heart with his abundant grace, and crown you with all princely virtues in this life, and with everlasting gladness in the life that is to come, through Jesus Christ our Lord. Amen.

¶ *The Queen being crowned all the Peeresses shall put on their coronets.*

¶ *Then shall the Archbishop put the Sceptre into the Queen's right hand, and the Ivory Rod with the Dove into her left hand ; and say this prayer :*

O LORD, the giver of all perfection: Grant unto this thy servant — our Queen, that by the powerful and mild influence of her piety and virtue, she may adorn the high dignity which she hath obtained, through Jesus Christ our Lord. Amen.

¶ *The Queen being thus anointed, and crowned, and having received all her ornaments, shall arise and go from the Altar, supported by her two Bishops, and so up to the Theatre. And as she passeth by the King on his throne, she shall bow herself reverently to his Majesty, and then be conducted to her own throne, and without any further ceremony take her place in it.*

XVIII

The Communion.

¶ *Then shall the organ play and the choir sing the Offertory.*

O HEARKEN thou into the voice of my calling, my King and my God: for unto thee will I make my prayer.

¶ *In the mean while the King and Queen shall deliver their Sceptres to the Lords who had previously borne them, and descend from their thrones, supported and attended as before; and go to the steps of the Altar, where, taking off their Crowns, which they shall deliver to the Lord Great Chamberlain and other appointed Officer to hold, they shall kneel down.*

¶ *And first the King shall offer Bread and Wine for the Communion, which being brought out of Saint Edward's Chapel, and delivered into his hands (the Bread upon the Paten by the Bishop that read the Epistle, and the Wine in the Chalice by the Bishop that read the Gospel), shall by the Archbishop be received from the King, and reverently placed upon the Altar, and decently covered with a fair linen cloth, the Archbishop first saying this prayer:*

BLESS, O Lord, we beseech thee, these thy gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of thine only-begotten Son Jesus Christ, and fed unto everlasting life of soul and body: And that thy servant King — may be enabled to the discharge of his weighty office, whereunto of thy great goodness thou hast called and appointed him. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then the King kneeling, as before, shall make his Oblation, offering a Pall or Altar-cloth delivered by the Officer of the Great Wardrobe to the Lord Great Chamberlain, and by him, kneeling, to his Majesty, and an Ingot or Wedge of Gold of a pound weight, which the Treasurer of the Household shall deliver to the Lord Great Chamberlain, and he to his Majesty; And the Archbishop coming to him, shall receive and place them upon the Altar.*

¶ *The Queen also at the same time shall make her Oblation of a Pall or Altar-cloth, and a Mark weight of Gold, in like manner as the King.*

¶ *Then shall the King and Queen return to their chairs, and kneel down at their faldstools, and the Archbishop shall say:*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully to accept these oblations, and to receive these our prayers, which we offer unto thy Divine Majesty: beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant — our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *The Exhortation.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *The general Confession.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *The Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

¶ *After which shall be said,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

¶ *After which the Archbishop shall proceed, saying,*
Life up your hearts.

Answer.

We lift them up unto the Lord.

Archbishop.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

¶ *Then shall the Archbishop turn to the Lord's Table, and say,*
It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God: who by thy providence dost govern all things both in heaven and in earth, and hast shewn mercy this day to these thine anointed servants, our King and our Queen, and hast given them to us thy people that under them we may lead a quiet and peaceable life in all godliness and honesty.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ *The Prayer of Humble Access.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us

therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *The Prayer of Consecration.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed,

^a Here the Arch-
bishop is to take the
Paten into his hands:

“took Bread; and, when he had given thanks, ^bhe brake it, and gave it to his disciples, saying, Take, eat; ^cthis is my Body which is given for you: Do this in remembrance of me. Likewise after supper ^dhe took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for ^ethis is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

^b And here to break
the Bread:

^c And here to lay his
hands upon the Bread:

^d Here he is to take
the Cup into his hand:

^e And here to lay his
hand upon the Cup.

¶ *When the Archbishops, and Dean of Westminster, with the Bishops Assistants (namely, the Preacher and those who have read the Litany, the Epistle and the Gospel), have communicated in both kinds, the King and Queen shall advance to the steps of the Altar and kneel down, and the Archbishop*

shall administer the Bread, and the Dean of Westminster the Cup, to them.

¶ *At the delivery of the Bread shall be said:*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *At the delivery of the Cup:*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *The King and Queen shall then put on their Crowns, and taking the Sceptres in their hands again, repair to their Thrones.*

¶ *Then shall the Archbishop go on to the Post-Communion, he and all the people saying,*

OUR Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, In earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Then shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech

thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then shall be sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then shall the Archbishop say,*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

XIX

¶ *Then shall the Choir sing:*

TE DEUM LAUDAMUS.

WE praise thee, O God: we acknowledge thee to be the Lord.
All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee Cherubin and Seraphin: continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth:
Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

XX

The Recess.

In the mean time, the King attended and accompanied as before, the four Swords being carried before him, shall descend from his throne crowned, and, carrying his Sceptre and Rod in his hands, go into the area eastward of the Theatre, and pass on through the door on the South side of the Altar into

Saint Edward's Chapel; and as they pass by the Altar, the rest of the Regalia, lying upon it, are to be delivered by the Dean of Westminster to the Lords that carried them in the procession, and so they shall proceed in state into the Chapel. The Queen at the same time descending, shall go in like manner into the same Chapel at the door on the North side of the Altar; bearing her Sceptre in her right hand, and her Ivory Rod in her left.

¶ *The King and Queen being come into the Chapel, the King standing before the Altar, shall deliver the Sceptre with the Dove to the Archbishop, who shall lay it upon the Altar there. And the golden Spurs and Saint Edward's Staff are to be given into the hands of the Dean of Westminster, and by him laid there also.*

¶ *The King shall then be disrobed of his Royal Robe of State, and arrayed in his Robe of purple velvet, and wearing his Imperial Crown shall then receive in his left hand the Orb from the Archbishop.*

¶ *Then their Majesties shall proceed through the Choir to the West door of the Church, in the same way as they came, wearing their Crowns: the King bearing in his right hand the Sceptre with the Cross, and in his left the Orb; the Queen bearing in her right hand her Sceptre with the Cross, and in her left the Ivory Rod with the Dove; all Peers wearing their Coronets.*

FINIS.

VIII

IMPRESSIONS AND EXPERIENCES OF EYE-WITNESSES AT THE CORONATIONS OF CHARLES I, CHARLES II, GEORGE III, WILLIAM IV, VICTORIA AND EDWARD VII

(1) THE CORONATION OF CHARLES I

THE famous antiquarian Sir Symonds d'Ewes, in a letter written to Sir Martin Stuteville, has given a most interesting account of this Coronation. Evidently it was easier to find a place in the Abbey three hundred years ago than it is to-day. The accident at the ceremony of the Recognition made, it will be seen, a deep impression upon Sir Symonds.

After describing the arrival of the King, the ceremonies in Westminster Hall and the departure of the Procession to the Abbey, Sir Symonds proceeds as follows:

I was thinking to see his passage and soe to go home, having in the morning, without colour of secresse, endeavoured to gett into the churche; in my passage spying a doore guarded by one, and thronged at by few, I went, and with little trouble found an easie entrance,—the good genius of that guardman guiding his gentler thoughts.

Being in, I instantle settled myself at the stage on which stoode the royall seate. My expectation was soon answered with His Majestie's approach, who, presenting himself bare-headed to the people, (all the doores being then opened for ther entrance) the Archbishopp on his right hand, and Earle Marshall on his left, the Bishopp said in my articulate hearing to this purpose:—'My masters and friends; I am here come to present unto you your King, King Charles, to whome the

crowne of his auncestors and predecessors is now devolved by lineall right, and hee himselfe come hither to bee settled in that throne, which God and his birth have appointed for him; and therefore I desire you by your generall acclamations to testifie your content and willingness therunto—'

Upon which, whether some expected hee should have spoken moore, others hearing not well what hee saied, hindered those by questioning which might have heard, or that the newnes and greatnes of the action basied men's thoughts, or the presence of so deare a King drew admiring silence, so that those which weere nearest doubted what to doe, but not one worde followed till my Lorde of Arundel tolde them they should crie out 'God save King Charles!' Upon which, as ashamed of ther first oversight, a little shouting followed. At the other side, where he presented himselfe, ther was not the like failing. Then going from this erected stage downe into St. Edward's chappell, Dr. Senhouse, Bishop of Carlisle preached, before which the organs and quire answered to two Bishops, whoe upon ther knees sang the letanie. Then followed His Majestie's Coronation, where because the putting on of his crimson shirte the anointing of his naked shoulders, armes, hands, and head weere arcana, a traverse was drawen, and I dare say boldlie few moore single lessons, than ther weere thousand's within the church saw it; yet might we guesse when the anointed glories and quoife, and robes, and crowne, weere brought then those weere to bee put on.

The archbisshopp [Abbot], performed the unction, which I doubted hee should not, by reason of suspicion of irregularitie, upon the unfortunate killing of a man, some few yeares since; then received his Majestie the communion, and after crowned in his purple robes, ascending the stage, and throne, tooke homage of all the Peres—they putting there handes into his, and being kissed by him did him both homage and fealtie. Then returned hee into an inner chappell, and ther putt on blacke velvett robes, lined with ermine, and soe crowned went backe to Westminster Hall, in the same manner hee had come thither where everie Lorde delivered backe again his regalia. The crowne hee wore was narrower and higher than that my Lorde of Pembroke carried, yet both incomparable rich. After the Kinges crowning all the Earles and Viscounts putt on their coronets, and capps; the Bishoppes

ther capps; the Barons continued bare. Before this, the Lorde Keeper gave his Majestie's free pardon to all that would take it out, which was followed by an exceeding acclamation. The Lorde Conway tooke place of all barons, being a baron and principall secretarie; else he goeth below them. The Queen was neither crowned, nor at the church, yet saw their going. Other newes there is much, which my little time suffring mee not to write.

(2) THE CORONATION OF CHARLES II

That Samuel Pepys would somehow or other find his way into the Abbey goes almost without saying. His account of the ceremony though brief is extremely vivid and might almost be applicable to the present day.

CORONATION DAY

23d. About 4 I rose and got to the Abbey, where I followed Sir J. Denham, the Surveyor, with some company that he was leading in. And with much ado, by the favour of Mr. Cooper, his man, did get up into a great scaffold across the North End of the Abbey, where with a great deal of patience I sat from past 4 till 11 before the King came in. And a great pleasure it was to see the Abbey raised in the middle, all covered with red, and a throne (that is a chair) and footstool on the top of it; and all the officers of all kinds, so much as the very fiddlers, in red vests. At last comes in the Dean and Prebends of Westminster, with the Bishops (many of them in cloth of gold copes), and after them the Nobility, all in their Parliament robes, which was a most magnificent sight. Then the Duke and the King with a scepter (carried by my Lord Sandwich) and sword and mond before him, and the crown too. The King in his robes, bare-headed which was very fine. And after all had placed themselves, there was a sermon and the service; and then in the Quire at the High altar, the King passed through all the ceremonies of the Coronation, which to my great grief I and most in the Abbey could not see. The crown being put upon his head, a great shout begun, and he came forth to the throne, and there

passed more ceremonies: as taking the oath, and having things read to him by the Bishop; and his lords (who put on their caps as soon as the king put on his crown) and bishops come, and kneeled before him. And three times the King at Arms went to the three open places on the scaffold and proclaimed, that if any one could show any reason why Charles Stewart should not be King of England, that now he should come and speak. And a Generall Pardon also was read by the Lord Chancellor, and meddalls flung up and down by my Lord Cornwallis of silver, but I could not come by any. But so great a noise that I could make but little of the musique; and indeed, it was lost to every body. But I went out a little while before the King had done all his ceremonies, and went round the Abbey to Westminster Hall, all the way within rayles, and 10,000 people, with the ground covered with blue cloth; and scaffolds all the way. Into the Hall I got, where it was very fine with hangings, and scaffolds one upon another full of brave ladies; and my wife in one little one, on the right hand. Here I staid walking up and down, and at last upon one of the side stalls I stood and saw the King come in with all the persons (but the soldiers) that were yesterday in the cavalcade; and a most pleasant sight it was to see them in their several robes. And the King came in with his crown on, and his sceptre in his hand, under a canopy borne up by six silver staves, carried by Barons of the Cinque Ports and little bells at every end. And after a long time, he got up to the farther end, and all set themselves down at their several tables; and that was also a brave sight: and the King's first course carried up by the Knights of the Bath. And many fine ceremonies there was of the Heralds leading up people before him, and bowing; and my Lord of Albemarle's going to the kitchen and eat a bit of the first dish that was to go to the King's table. But, above all, was these three Lords, Northumberland, and Suffolk, and the Duke of Ormond, coming before the courses on horseback, and staying so all dinner-time and at last to bring up [Dymock] the King's Champion, all in armour on horseback, with his spear and targett carried before him. And a Herald proclaims "That if any dare deny Charles Stewart to be lawful King of England, here was a Champion that would fight with him;" and with these words, the Champion flings down his gauntlet, and all this he do

three times in his going up towards the King's table. At last when he is come, the King drinks to him, and then sends him the cup which is of gold, and he drinks it off, and then rides back again with the cup in his hand. I went from table to table to see the Bishops and all others at their dinner, and was infinitely pleased with it. And at the Lords' table, I met with William Howe, and he spoke to my Lord for me, and he did give me four rabbits and a pullet, and so I got it and Mr. Creed and I got Mr. Michell to give us some bread, and so we at a stall eat it, as every body else did what they could get. I took a great deal of pleasure to go up and down, and look upon the ladies, and to hear the musique of all sorts, but above all, the 24 violins. About six at night they had dined and I went up to my wife, and there met with a pretty lady (Mrs. Frankleyn, a Doctor's wife, a friend of Mr. Bowyer's), and kissed them both, and by and by took them down to Mr. Bowyer's. And strange it is to think, that these two days have held up fair till now that all is done, and the King gone out of the Hall; and then it fell a-raining and thundering and lightening as I have not seen it do for some year: which people did take great notice of; God's blessing of the work of these two days, which is a foolery to take too much notice of such things. I observed little disorder in all this, but only the King's footmen had got hold of the canopy, and would keep it from the Barons of the Cinque Ports, which they endeavoured to force from them again, but could not do it till my Lord Duke of Albemarle caused it to be put into Sir R. Pye's hand till tomorrow to be decided. At Mr. Bowyer's; a great deal of company, some I knew, others I did not. Here we staid upon the leads and below till it was late, expecting to see the fireworks, but they were not performed to-night: only the City had a light like a glory round about it with bonfires.

(3) THE CORONATION OF GEORGE III

This letter was first published in the Annual Register for 1761:

Sir,

As the friendship of Mr. Rolles, who had procured me a pass-ticket, as they call it, enabled me to be present both in

the hall and the abbey; and as I had a fine view of the procession out of doors, from a one pair of stairs room, which your neighbour, Sir Edward, had hired at the small price of one hundred guineas, on purpose to oblige his acquaintance, I will endeavour to give you as minute an account as I can of all the particulars omitted in the public papers. First then, conceive to yourself the fronts of the houses in all the streets, that could command the least point of view, lined with scaffolding, like so many galleries or boxes, raised one above another to the very roofs. These were covered with carpets and cloths of different colours, which presented a pleasant variety to the eye; and if you consider the brilliant appearance of the spectators who were seated in them (many being richly drest), you will easily imagine that this was no indifferent part of the show. The mob underneath made a pretty contrast to the rest of the company. Add to this, that though we had nothing but wet and cloudy weather for some time before, the day cleared up, and the sun shone auspiciously, as it were in compliment to the grand festival. Had it rained half the spectators were so exalted that they could not have seen the ceremony, as a temporary roof put over the platform, on account of the uncertainty of the weather, was exceeding low. This roof was covered with a kind of sail-cloth; which on orders being given to roll it up, an honest Jack Tar climbed up to the top, and stripped it off in a minute or two; whereas the persons appointed for that service might have been an hour about it. This gave us not only a more extensive view, but let the light in on every part of the procession. I should tell you, that a rank of foot soldiers were placed on each side within the platform; which was an encroachment on the spectators; for at the last coronation I am informed they stood below it; and it was not a little surprising to see the officers familiarly conversing and walking arm-in-arm with many of them till we were let into the secret, that they were gentlemen who had put on the dresses of common soldiers for what purpose I need not mention. On the outside were stationed, at proper distances, several parties of horse-guards, whose horses somewhat incommoded the people, that pressed incessantly upon them, by their prancing and capering; though luckily I do not hear of any great mischief being done. I must confess it gave me pain to see the soldiers, both horse

and foot, obliged most unmercifully to belabour the heads of the mob with their broad swords, bayonets, and musquets; but it was not unpleasant to observe several tipping the horse soldiers slyly from time to time (some with half-pence and some with silver as they could muster up the cash); to let them pass between the horses to get nearer the platform; after which these unconscionable gentry drove them back again. As soon as it was day-break (for I chose to go to my place over-night), we were diverted with seeing the coaches and chairs of the nobility and gentry passing along with much ado; and several persons, very richly drest, were obliged to quit their equipages and be escorted by the soldiers through the mob to their respective places. Several carriages I am told received great damage; Mr. Jennings whom you know, had his chariot broke to pieces, but providentially neither he nor Mrs. Jennings who were in it, received any hurt.

My pass-ticket would have been of no service, if I had not prevailed on one of the guards, by the irresistible argument of half a crown, to make way for me through the mob to the hall-gate, where I got admittance just as their Majesties were seated at the upper end, under magnificent canopies.

There seemed to be no small confusion in marshalling the ranks, which is not to be wondered at, considering the length of the cavalcade, and the numbers that were to walk. At length, however, everything was regularly adjusted, and the procession began to quit the hall between eleven and twelve. The platform leading to the west door of the abbey, was covered with blue cloth for the train to walk on; but there seemed to be a defect in not covering the upright posts that supported the awning, as it is called, which looked mean and naked, with that or some other coloured cloth. The nobility walked two by two. Being willing to see the procession pass along the platform through the streets, I hastened from the hall, and by the assistance of a soldier, made my way to my former station at the corner of Bridge Street where the windows commanded a double view at the turning. I shall not attempt to describe the splendour and magnificence of the whole; and words must fall short of that innate joy and satisfaction which the spectators felt and expressed, especially as their Majesties passed by; on whose countenance a dignity suited to their station, tempered with the most amiable com-

placency, was sensibly impressed. It was observable that as their Majesties and the nobility passed the corner which commanded a prospect of Westminster Bridge, they stopped short, and turned back to look at the people, whose appearance as they all had their hats off, and were thick-planted on the ground, which rose gradually, I can compare to nothing but a pavement of heads and faces.

I had the misfortune not to be able to get to the abbey time enough to see all that passed there; nor, indeed, when I got in, could I have so distinct a view as I could have wished. But our friend Harry Whitaker had the luck to be stationed in the first row of the gallery behind the seats allotted for the nobility, close to the square platform, which was erected by the altar, with an ascent of three steps for their Majesties to be crowned on. You are obliged to him, therefore, for several particulars which I could not otherwise had informed you of. The sermon, he tells me, lasted only fifteen minutes. The King was anointed on the crown of his head, his breast, and the palms of his hands. At the very instant the crown was placed on the King's head, a fellow, having been placed on the top of the abbey-dome, from whence he could look down into the chancel, with a flag which he dropt as a signal, the park and Tower guns began to fire, the trumpets sounded, and the Abbey echoed with the repeated shouts and acclamations of the people; which, on account of the awful silence, that had hitherto reigned had a very striking effect. As there were no commoners knights of the garter; instead of caps and vestments peculiar to their order, they being all peers, wore the robes and coronets of their respective ranks. When the queen had received the scepter with the cross, and the ivory rod with the dove, her Majesty was conducted to a magnificent throne on the left hand of his Majesty.

I cannot but lament that I was not near enough to observe their Majesties performing the most serious and solemn acts of devotion; but I am told, that the reverent attention which both paid, when (after having made their second oblations) the next ceremony was their receiving the holy communion, it brought to the mind of every one near them, a proper recollection of the consecrated place in which they were.

An hour lost in the morning is not so easily recovered. This was the case in the present instance; for to whatever

causes it might be owing, the procession most assuredly set off too late; besides, according to what Harry observed, there were such long pauses between some of the ceremonies in the abbey, as plainly shewed all the actors were not perfect in their parts. However it be, it is impossible to conceive the chagrin and disappointment, which the late return of the procession occasioned; it being so late indeed, that the spectators, even in the open air had but a very dim and gloomy view of it, while to those who sat patiently in Westminster Hall, waiting its return for six hours, scarce a glimpse of it appeared as the branches were not lighted till just upon his Majesty's entrance. I had flattered myself, that a new scene of splendid grandeur would have been presented to us in the return of the procession from the reflection of the lights, &c., and had posted back to the hall with all possible expedition; but I was greatly disappointed. The whole was confusion, irregularity and disorder.

However, we were afterwards amply recompensed for this partial eclipse, by the bright picture which the lighting of the chandeliers presented to us. Conceive to yourself if you can conceive what I own I am at a loss to describe, so magnificent a building as that of Westminster Hall, lighted up with near three thousand wax candles in most splendid branches, our crowned heads, and almost the whole nobility, with the prime of our gentry, most superbly arrayed, and adorned with a profusion of the most brilliant jewels, and galleries on every side crowded with company, for the most part elegantly and richly dressed;—but to conceive it in all its lustre, I am conscious it is absolutely necessary to have been present. To proceed with my narration.—Their Majesties table was served with three courses, at the first of which Earl Talbot as steward of his Majesty's household, rode up from the hall gate to the steps leading to where their Majesties sat, and on his returning the spectators were presented with an unexpected sight in his lordship's backing his horse, that he might keep his face still towards the King. A loud clapping and huzzaing consequently ensued.

After the first course and before the second, the king's champion, Mr. Dymocke, who enjoys that office as being lord of the manor of Scrivelsby in Lincolnshire, entered the hall, completely armed, in one of his Majesty's best suits of

white armour, mounted on a fine white horse, the same his late Majesty rode at the battle of Dettingen, richly caparisoned, in the following manner:

Two trumpets, with the champion's arms on their banners; the serjeant trumpet with his mace on his shoulder; the champion's two esquires, richly habited, one on the right hand with the champion's lance carried upright; the other on the left hand, with his target, and the champion's arms depicted thereon; the herald of arms with a paper in his hand, containing the words of the challenge.

The earl marshall in his robes and coronet, on horseback, with the marshall's staff in his hand: the champion on horseback, with a gauntlet in his right hand, his helmet on his head adorned with a great plume of feathers, white, blue, and red: the lord high constable in his robes and coronet, and collar of the order, on horseback, with the constable's staff.

Four pages richly apparelled, attendants on the champion.

The passage to their Majesties table being cleared by the knights marshall, the herald at arms, with a loud voice, proclaimed the champion's challenge, at the lower end of the hall, in the words following:

"If any person, of what degree soever, high or low, shall deny or gainsay, Our Sovereign Lord King George III, king of Great Britain, France, and Ireland, defender of the faith &c., (grandson) and next heir to sovereign lord king (George II.) the last king deceased, to be the right heir to the imperial crown of the realm of Great Britain, or that he ought not to enjoy the same; here is his champion who saith that he lyeth, and is a false traitor being ready in person to combat with him; and in this quarrel will adventure his life against him, on what day soever shall be appointed."

And that the champion throws down his gauntlet; which, having lain some small time, the herald took up and returned it to the champion.

Then they advanced in the same order to the middle of the hall, where the said herald made proclamation as before; and lastly to the foot of the steps, when the said herald, and those who preceded him, going to the top of the steps, made

proclamation a third time, at the end whereof the champion cast down his gauntlet, which after some time being taken up, and returned to him by the herald, he made a low obeisance to his Majesty; whereupon the cupbearer, assisted as before, brought to the King a gilt bowl of wine, with a cover; his Majesty drank to the champion, and sent him the said bowl by the cupbearer, accompanied with his assistants; which the champion (having put on his gauntlet) received, and retiring a little drank thereof, and made his humble reverence to his Majesty; and being accompanied as before, rode out of the hall taking the said bowl and cover with him as his fee.

You cannot expect that I should give you a bill of fare, or enumerate the dishes that were provided and sent from the adjacent temporary kitchens, erected in Cotton Garden for this purpose. No less than sixty haunches of venison, with a surprising quality of all sort of game, were laid in for this grand feast. The King's table was covered with 120 dishes at three several times, served up by his Majesty's band of pensioners; but what chiefly attracted our eyes was their Majesties desert, in which the confectioner had lavished all his ingenuity in rock work and emblematical figures. The other deserts were no less admirable for their expressive devices.

But I must not forget to tell you, that when the company came to be seated the poor Knights of the Bath had been overlooked, and no table provided for them. An airy apology, however, was served up to them instead of a substantial dinner; but the two junior knights in order to preserve their rank of precedency to their successors, were placed at the head of the judges table above all the learned brethren of the coif. The peers were placed on the outermost side of the tables, and the peeresses within, nearest to the walls. You cannot suppose that there was the greatest order imaginable observed during dinner, but must conclude that some of the company were as eager and impatient to satisfy the craving of their appetites, as any of your country squires at a race or assize ordinary.

It was pleasant to see the various stratagems made use of by the company in the galleries to come in for a smack of the good things below. The ladies clubbed their handkerchiefs

together to draw up a chicken or a bottle of wine. Some had been so provident as to bring baskets with them, which were let down, like the prisoners boxes at Ludgate or the Gate house, with a Pray remember the poor.

You will think it high time that I should bring this long letter to a conclusion. Let it suffice then to acquaint you, that their Majesties returned to St. James's a little after ten o'clock at night; but they were pleased to give time for the peeresses to go first, that they might not be incommoded by the pressure of the mob to see their Majesties. After the nobility were departed, the hall doors were thrown open according to custom, when the people immediately cleared it of all the moveables, such as the victuals, cloths, plates, dishes, &c., and, in short, everything that could stick to their fingers.

I need not tell you, that several coronation medals of silver were thrown among the populace at the return of the procession. One of them was pitched into Mrs. Dixon's lap, as she sat upon a scaffold in Palace-yard. Some of gold were also thrown among the peeresses within the Abbey, just after the King was crowned, but they thought it beneath their dignity to stoop to pick them up.

Our friend Harry who was upon the scaffold, at the return of them procession, closed in with the rear; at the expense of half a guinea was admitted into the hall; got brimful of his Majesty's claret; and in the universal plunder brought off the glass her Majesty drank in, which is placed in the beaufet as a valuable curiosity.

I should not forget telling you that I am well assured the King's crown weighs almost three pounds and a half, and that the great diamond in it fell out in returning to Westminster Hall, but was immediately found and restored.

My wife desires her compliments to you; she was greatly pleased with the sight. All friends are well except that little Nancy Green has got a swelled face by being up all night; and Tom Moffat has his leg laid up on a stool, on account of a broken shin, which he got by a kick from a trooper's horse as a reward for his mobbing it. I shall say nothing of the illuminations at night; the newspapers must have told you of them, and that the Admiralty in particular, was remarkably lighted up. I expect to have from you an account of the

rejoicings at your little town; and desire to know whether you was able to get a slice of the ox, which was roasted whole on this occasion.

I am dear Sir,

Yours most heartily,

JAMES HEMING.

P.S.—The princess dowager of Wales, with the younger branches of the royal family, had a box to see the coronation in the abbey, and afterwards dined in an apartment by themselves adjoining the hall.

(4) THE CORONATION OF WILLIAM IV

Lord Macaulay as a Member of Parliament had a seat at the Coronation of William IV. He has summed his impressions in a letter to his sister, written in his characteristic style.

Our gallery [that for the House of Commons] was immediately over the great altar. The whole vast avenue of lofty pillars was directly in front of us. At eleven the guns fired, the organ struck up, and the procession entered. All down that immense vista of gloomy arches, there was one blaze of scarlet and gold. First came heralds in coats stiff with embroidered lions, unicorns, and harps; then nobles bearing the regalia, with pages in rich dresses, carrying their coronets on cushions; then the Dean and Prebendaries of Westminster in splendid copes; then a crowd of beautiful girls and women, who at a distance looked altogether beautiful, attending on the Queen. Her train of purple velvet and ermine was borne by six of these fair creatures. All the great officers of state in full robes, the Duke of Wellington with his Marshal's staff, the Duke of Devonshire with his white rod, Lord Grey with the Sword of State, and the Chancellor with his Seals, came in procession. Then all the royal Dukes with their trains borne behind them, and at last the King, leaning on two Bishops. . . . The whole Abbey was one blaze of gorgeous dresses, mingled with lovely faces.

The Queen behaved admirably, with wonderful grace and dignity. The King very awkwardly. The Duke of Devonshire

looked as if he came to be crowned instead of his master. I never saw so princely a manner and air. The Chancellor looked like Mephistopheles behind Margaret in the Church. The ceremony was much too long, and some parts of it were carelessly performed. The Archbishop mumbled. The Bishop of London preached, well enough, indeed, but not so effectively as the occasion required; and above all, the bearing of the King made the foolish parts of the ritual appear monstrously ridiculous, and deprived many of the better parts of their proper effect. Persons who were at a distance did not, perhaps, feel this, but I was near enough to see every turn of his finger, and every glance of his eye. The moment of the crowning was extremely fine. When the Archbishop placed the crown on the head of the King, the trumpets sounded, and the whole audience cried out 'God save the King!' All the Peers and Peeresses put on their coronets, and the blaze of splendour through the Abbey seemed to be doubled. The King was then conducted to the raised throne, where the Peers successively did him homage, each of them kissing his cheek, and touching the crown.

(5) THE CORONATION OF QUEEN VICTORIA

The following graphic letter, occasionally a trifle inaccurate in some of the details recorded, describes the experiences of an intelligent girl who was closely connected with those immediately surrounding the young Queen. It was first published in the *Coronation Book of Edward VII* by the Rev. W. F. Loftie. The names have been added subsequently.

I got up at a quarter before six and breakfasted while mamma dressed. The morning was rather dull and cloudy. Our tickets were for the choir: Aunt Sutherland [Harriet Elizabeth Georgiana, Duchess of Sutherland, Mistress of the Robes] gave them to us. Frederick Leveson [the Hon. Edward Frederick Leveson Gower] was to go with us to the Abbey, as our tickets were for the same part. Papa was to go with the House of Commons.

We set off at half-past seven and went up Grosvenor Place

along Piccadilly (where we saw the sort of gallery before Devonshire House to see the procession from), and into the Regent's Circus, where we got into a great confusion of carriages where all the strings met, and there we wasted some time. The morning was then very fine and the streets looking very gay with flags, lamps for the illuminations, and the quantities of people at the windows and on the balconies of all the houses. After having wasted some time we got into the right string of carriages which were going to the north door, and then we got on much faster. We passed many peers' carriages. We were very much afraid we should not be in time, as the Abbey doors were to be shut at nine, and the barriers on the road of the procession sooner; it was then past 8.½, and the string was very long. We passed Charing Cross, the streets looking beautiful from the crowds of people, mamma calling to the police to ask how long we had to wait. We passed the Duke of Buckingham's garden, where we saw grandpapa and grandmamma Harewood [Henry, second Earl of Harewood] waiting for the procession, and Dover House, where we saw Miss Smith (who had just come from the country) and her brother, on the leads.

At last we got to the Abbey, at half-past nine. We were very much afraid that the doors would be shut. We went in and walked up a long open kind of passage, and, after walking up a great many narrow wooden stairs, we saw a man standing at the entrance of the Lower Choir Gallery, who told us that there was no room for us, as more tickets had been given than there was room for people, but that perhaps we might get into the north transept, which was not near so good a place, as we could not see the altar. So we went there. We were obliged to go quite to the top, as it was so full: but afterwards we went lower down, near Miss P. Ponsonby; Frederick stayed higher up. We got tolerable places, but the people before me rather prevented my seeing. I had rather have been in the south transept, as that was over the peers, and the peeresses were opposite; I should have liked better to have seen them. We were over the peeresses; they were in rows, the Duchesses first, the Marchionesses, the Countesses, and so on, with the peers. I was very sorry that we did not go up the nave, which Mary said was very fine. Miss Hastings was there.

Their throne was in the middle, so we saw that very well; the altar was higher up, and St. Edward's chair was between them, near the pulpit. The altar was quite out of our sight, and we hardly saw the chair. The throne was covered with gold, and so were the steps leading to it. We saw a great many peers go to their seats, opposite. Mary [Lady Mary Howard, afterwards Lady Taunton], Charles, and Aunt Liz [Lady Elizabeth Grey] were to go with papa; they were to be in the south transept. We were afraid that they would get bad places, as they went so late. We saw also the Lady Herberts, who were to have been in the choir, and we were afraid that we had made them too late, as we told them the day before that we were not going till half-past nine. The ambassadors began to come in about a quarter past ten, and went to their seats on the side near the peeresses. We saw them tolerably.

It was half-past eleven or near twelve when we heard the cannons, and we knew that the Queen was arrived at the Abbey. Soon after the Archbishops and the Duchess of Cambridge came in. The Duchess's train was of purple velvet, she had a gold circlet on her head, and was followed by Lady Caroline Campbell. Next the Duchess of Kent (they all passed on the side of the throne next the peers) dressed like the Duchess of Cambridge, uncle Morpeth [afterwards Earl of Carlisle, Lord Lieutenant of Ireland] bearing her coronet, and the Duchess of Gloucester. Then the regalia, uncle Devonshire [Willaim, seventh Duke] bearing Curtana, the Sword of Mercy, his coronet carried by Henry, his page [second Lord Dover, and third Viscount Clifden], and uncle Sutherland [George Granville, second Duke] carrying the second sword, followed by Stafford [George, afterwards third Duke], who looked very well in his page's dress. Then the royal dukes and the bishops, and last the Queen, in her robes of crimson velvet, with ermine, and the orders, with a gold circlet on her head, followed by her train-bearers, who were all in white, The Lord Chamberlain, and Aunt Sutherland, who looked very well. The Queen was rather pale. The ladies of the bedchamber came next, the maids of honour, and the women of the bedchamber, followed by the Master of the Horse, the Captain of the Guards, the Gentlemen at Arms, etc. etc.

The Queen passed on the south side of the throne to the

recognition chair, where she knelt down, the bearers of the regalia standing near her while an anthem was sung. After it was finished, the Recognition was first to be done. The Archbishop of Canterbury and some others came forward, saying, 'Sirs, I here present you Queen Victoria, the undoubted Queen of this realm; wherefore, all you who are come this day to do your homage, are you willing to do the same?'

The Queen then stood up and went to each corner of the theatre as the Archbishop spoke. She looked very well. The people all cried out, 'God save Queen Victoria!' and the drums began to beat. The Westminster boys screamed out, 'Vivat Victoria Regina.' The Queen sat down, and soon after, preceded by the Bishops, passed on to the Altar, where she made her first offering, which we did not see. After some time she returned to the Chair of State, the bearers of the regalia always standing near her with their pages behind them. The Litany was then read and the Communion Service; several anthems were sung, after which the sermon was preached by the Bishop of London. We did not hear it, as the pulpit was facing the peers, but it was said to be very good.

The Queen now went to the altar to take the coronation oath and then returned to her chair, while a hymn was sung by the choir, after which the anointing took place at the altar, when, her crimson robe having first been taken off, a pall or cloth of gold was held over her head, and she was anointed on the head and hands in the form of a cross, after which she returned to St. Edward's chair, where the spurs were presented by the Lord Chamberlain; and after several prayers, the sword by the bishops. The Queen, returning to the altar, offered the sword to the Archbishop, and then (standing) was invested with the imperial, or Dalmatic, cloth of gold; the orb was presented to her, which she returned to the Dean, and the ring was put on her third finger (it ought to have been on the fourth finger), the sceptres were delivered to her by the Duke of Norfolk and the Archbishop.

The Archbishop, standing before the altar, took St. Edward's crown from the altar, and after having said several prayers, proceeded to put it on the Queen's head, assisted by the other

Bishops. Then all the people shouted, 'God save the Queen!' all the cannons were fired, the trumpets sounded, and drums beat.

Everybody then stood up, the peers and peeresses put on their coronets (which made them look much better). It was a fine moment. When the acclamation ceased the Archbishop pronounced an exhortation, and the choir sang an anthem. After which the Bible was presented to the Queen, the Benediction was pronounced by the Archbishop, and the Te Deum was sung, during which the Queen removed to the Recognition chair, surrounded by the bearers of the regalia and her attendants.

When the Te Deum was ended the Queen ascended the theatre and sat upon her throne, all the Officers of the State standing round her, the Archbishop standing before her and pronouncing an exhortation.

The Archbishop was the first to kneel before the Queen (who looked very well), pronouncing the words of homage, which all the others repeated after him. Then came the royal Dukes, who, taking off their coronets, touched the crown and kissed the left cheek of the Queen (who stood up to meet them), and then retired. The Dukes came next and did the same in their turn. One of the peers (Lord Rolle) slipped down the steps of the throne; the Queen got up and held out her hand to him. She was very much cheered. I saw her very well then, and so I did Aunt Sutherland, who looked very well indeed. She had a long red velvet train, and her coronet was very small and at the back of her head, which was much the prettiest way of wearing it. During the homage there was the scramble for the coronation medals.

After the homage the Queen went to the altar and received the sacrament, after which she made her second offering and passed into Saint Edward's Chapel, where she was disrobed of her imperial mantle and arrayed in her royal robe of purple velvet by the Lord Chamberlain, after which she passed through the nave wearing her crown and bearing the sceptre and the orb, the four swords borne before her all in the same order as before. But the procession did not leave the Abbey for some time. It was about half-past five.

As soon as we could we went out of the transept and walked about the Abbey. We saw a great many peeresses.

I went to see the altar, but all the things had been taken away. A great many people (after the Queen's departure) ran to dip their handkerchiefs in the oil she had been annointed with. We walked about for a long time. We saw Lady Georgiana Campbell, who looked very pretty, and Mrs. Drummond. We did not expect the carriage to come for an immense time.

Papa came in to see us. He had seen the return of the procession from Dover House, and dined with aunt Dover [Georgiana, daughter of the Earl of Carlisle and widow of George, Baron Dover]. He had had a very good place, and seen it all very well. After some time we went down into a long open passage, and papa and Freddy went to look for the carriages. We were very hungry, for we had had nothing to eat besides some chocolate and biscuits, which I had taken in my bag, and a little wine and water. When papa came back, he told us that the string was very long and no chance of our carriage coming till quite the evening, so we resolved to walk through the crowd to Dover House. Mamma went with papa and I with Freddy. I took off my necklace for him to keep, and we set off, going between the carriages and horses very quick, and at last got in safety to Dover House.

When we got there we saw aunt Dover setting off to Stafford House walking. We called her, and she came back to us. Papa then went away, he said, to take the children (who had seen the procession from Grosvenor Place) to Stafford House in the evening to see the fireworks in the Green Park. We then went to dinner. After we had rested we went to Stafford House in aunt Dover's carriage, with all the children, and saw the illuminations on our way. We found aunt Sutherland at dinner, and Mary and Henry with her. Henry looked very nice in his page's dress. The Levesons soon came down. They had very good places in the Abbey, and so had Mary. Henry saw all most beautifully. We talked for some time and afterwards walked in the garden. Stafford House was illuminated on each side with a large crown and V.R. with lamps round the columns. Dover House had rows of small lamps round the top. We soon went upstairs and had some fruit, after which we looked out of the window at the fireworks. They were very fine. Aunt Dover took us home. The carriage was very full, her coachman insisting that it was breaking down.

We arrived at home at half-past twelve, Netty [Henrietta, Lady Chesham] and Claude in uncle Morpeth's carriage.

(6) THE CORONATION OF EDWARD VII

The two accounts which follow describe the scene from two entirely different standpoints. The first comes from the pen of a lady who had a seat in the nave. The second, rather more critical in character, was written for the *Church Times* by the late Sir William St. John Hope, the eminent antiquary, who in his capacity of one of the Gold Staff Officers had an excellent view of the actual ceremony.

(a)

The dear old Abbey can hardly be recognised from this particular point of vantage. The endless tiers of seats are not so disfiguring as would be supposed. They have been carefully arranged behind the pillars, and the drapery is made to give height to the building in a wonderful way by being hung in vertical lines, blue and gold alternating, instead of in horizontal lines of one colour. The low toned blue of the hangings and the richer blue of the magnificent carpet throw into relief the dusky brown of the ancient stones, and altogether make a delightful background for the pageant.

The whole time the kaleidoscope has turned and turned before my eyes—a long continued stream of duchesses and dukes—lords and ladies of every degree and kind—children, beautiful women, strong men, dignified age, and tottering ones past the three score year and ten—Everyone is eagerly looking forward to the great event of this long-looked-for day. It is most intensely exciting.

We all thought before we came into the Abbey that we could never feel the same enthusiasm that we did for the Coronation as originally arranged, but we find now that we are assembling together that we can and do. Perhaps it is a spell cast upon us by the Abbey, reminding us of the great scenes of a like kind which have so often taken place within

its walls as the ages brought round the appointed time. Perhaps the numberless dead, great and powerful, whisper to their kith and kin, their descendants of to-day, who now tread above them, performing the same duties that they themselves rendered to the sleeping kings around.

It is an inspiring thought, too, that our King, who has been so nearly joining that great throng, will soon be seen by living eyes among us, restored, full of life, and spared for years, we hope, to continue the wise rule he has so well begun. Everything is so varied and so ceaselessly changing that it is very hard to fix any particular figure on one's mind. Where everyone and everything is so gorgeously rich in colour, scintillating with wondrous jewels, glimmering with embroideries of gold and silver, the eye refuses to rest on any one single spot. Scarlet and white are the prevailing colours. Most women realise how infinitely more becoming for daylight wear is a soft creamy white than any other colour, accordingly they have made much and good use of it. Combined with gold and silver, diamonds, pearls and embroideries it is wonderfully effective. One tall, dark woman passes, looking divinely beautiful, in flowing robes of some shimmering silver-white material. She seems almost to float along, for the wonderful blue carpet made especially for this great occasion is woven in such a way that it springs beneath the feet and gives a lightness of movement to even the most inelegant woman. And now the stream moves on in a seemingly solid mass of crimson velvet, miniver, and ermine, as several nobles and their dames move with slow and stately tread. The long, heavy trains compel a measured step, and it gives a very dignified appearance to many an otherwise insignificant man or woman.

Opposite is a Prussian of high degree, in a perfectly white uniform with gold decorations, conferring with a diplomat, brilliant in his robe of rose-red satin. Then a judge comes forward with an admiral, and now a group of bishops. A bevy of fair women follow them—silver and blue, cloth of gold, clouds of lace and flimsy chiffon—looking like a summer flower garden. Pages in fascinating costumes of blue velvet or white and scarlet accompany those who have coronets and trains to be borne, and very charming they look. Some of them, quite little darlings of very tender years, seem almost

too small to carry a weighty coronet. Across the aisle in the gallery above is a row of seats set apart for the children who have a claim to be present. It is quite one of the prettiest sights of all, this row of eager faces—dainty little damsels in white, with feathers and veils like real grown up people—peering over, very interested in a herald who stands immediately below, clad in a marvellous tabard of ancient shape embroidered with armorial bearings in raised gold.

Now the drums and trumpets break out into a triumphant march, and the Regalia having been deposited in the Annexe the choir return to their position in the organ loft, ready to take their part in the song which is to announce the arrival of the King. The Earl Marshal is seen hastening to the west door. The procession of the Princes and Princesses of the Blood Royal is preceded by the Barons of the Cinque Ports, who group themselves in a picturesque crowd by the choir gates and wait to receive the Royal Standards.

For half an hour we possess our souls in patience as best we may. Then a whisper, 'The King is in the antechamber, the King is coming, now'—and breathlessly we lean as far over the stand as we dare, to catch the first glimpse.

Chaplains, Canons, and Deans head this procession. They have beautiful copes of rich velvet and embroideries. After these comes a stirring sight, Heralds first and then the Standards. That of England is borne by the Dymoke, the Union Standard by the Duke of Wellington, and then four Knights of the Order of the Garter who are appointed to hold the canopy for the King's anointing, and numberless lords holding high offices.

The Archbishops now, and then more Heralds. This is all very magnificent and imposing, but really we hardly see it, for we are all straining our eyes for the sight of her whom all English men and woman love and honour, the Queen—our Queen Alexandra. 'Vivat, vivat,' shout the Westminster boys with all their hearts and lungs. It is a time-honoured custom of theirs, and very truly we echo it. What a charm there is about her very presence—so modest and yet so regal; so infinitely lovable and true, always the same. Her beautiful face is very pale, and after a step or two forward she turns with a little gesture of womanly weakness and requests the Bishop of Oxford to give her his support. It is a very touching

picture. The Queen leans upon the strong arm of this Father of the Church; and he renders her this service with the utmost chivalry and devotion. The whole length of the nave is traversed thus. She is followed by the Duchess of Buccleuch, Mistress of the Robes, who, assisted by eight Pages, bears her wonderful train; the Ladies of the Bedchamber—in number eight. They look like birds of paradise with their trains of cloth of gold spreading out behind them. Now the Maids of Honour bring a breath of lilies and moonlight as they sail along with a cloud of silver and white floating behind them. The two beautiful Miss Vivians have just that opal glint of colour on their glistening, shimmering robes that the sea has beneath a summer moon. Lovely masses of annunciation lilies lightly rest upon the long graceful trains and near the shoulders of these fair twin sisters. They are quite a dream of English girlish beauty—a worthy setting for the pure dignity of our Queen. My neighbour turns to me hastily: 'What did the Queen wear? I only saw her face, it is so beautiful.' 'Oh, I don't know,' I reply. 'She had a long train with wonderful crowns embroidered upon it.' Well, we mean to look carefully when she returns, but needless to say, our gaze is again rivetted by the calm beauty of her face, this time surmounted by the new crown of marvellous workmanship.

The King—'Vivat, Vivat, Rex Edwardus,' ring out in the boys' voices again. He is here, even as we are still thinking of the Queen. He walks with such a firm, steady step that it is very hard to believe that he has been an invalid. Except that he is pale, he has no sign of any recent illness about him in any way. I think, perhaps, his age gives an added dignity to him. The grey beard and hair certainly become him, and the splendid robes, perfect in every detail, are easily borne upon his well-squared shoulders. It seems a perfect miracle to see him. There in such strength and majesty when one remembers how short a time it is since he was as sorely stricken as the meanest of his subjects. His presence, with all its mighty pomp of regal glory, is a triumphal witness to the might and power of science even above that of kings. We have a terrible longing to send up a mighty cheer of thanksgiving as he passes by, attended by the Bishops of Bath and Wells and of Durham. His train, more splendid still than that of the Queen is of vast length and borne by six lords and two gentle-

men and Lord Suffield, Master of the Robes, and on either side ten Gentlemen at Arms with the Royal Standard Bearer. A host of lords and officers of State come after, and are followed up by twenty Yeomen of the Guard. The standards are handed to the Barons of the Cinque Ports, grouped about the choir gates, and are prostrated before the King as he enters into the choir and up to the 'theatre' where the ceremony is to be performed. We can follow no further with our eyes for the stone screen prevents this and the darkness of our seats forbids our following the service in the little red books so carefully provided for us. So we strain our ears and soon hear the shout of Recognition demanded by the Archbishop. We join in this and then listen again. All is seriously quiet. We hear a voice now and again and are able to follow the Communion Service somewhat. The sermon is excluded this time, as everything must be done possible to shorten the service for the King's sake.

If one looks around this side of the screen the scene has many amusing lights thrown upon it. Everybody is using this pause to recoup themselves. We hear 'a munching and a crunching', as biscuits are demolished, a clinking of silver as flasks are brought out from their hiding places. This is all distinctly disturbing, and then one's mind is arrested by a funny little scene across the way. In the backway door of a stand a miniature hospital nurse is carrying on a flirtation with a mighty Yeoman of the Guard. They can see and hear nothing whatever of the ceremony, and must do something to while away the hours. No one faints, so the nurse's occupation's gone, and the Yeoman is 'off duty'.

Here I ought to say a word for the perfectly marvellous way in which all the arrangements were carried out. Not a hitch of any sort anywhere. When one arrived, one was shown straight into one's place by a lovely kilted gentleman, an officer of a Scotch regiment. He bears a gold and scarlet baton to direct us and to show his office. There are numbers and numbers of these charming beings about, and all are so delightfully polite and kind that one is tempted to ask them questions.

The music is commanding my wandering attention. It is wonderfully good, 'Be strong, play the man,' by Sir Walter Parratt is being sung now, and a very beautiful little bit it

is. Then the Homage Anthem, by Sir Frederick Bridge, is most interestingly rendered by the choir and orchestra that he has organised so splendidly. Down a side aisle we catch a glimpse of the nobles uncovering their heads as the Homage is paid, and now a sea of coronets appears as they re-cover. The Barons of the Cinque Ports struggle with their velvet caps and calm down again. We listen now for the crowning and enthroning of the Queen.

Everything goes smoothly it appears, and soon the *Te Deum* is sung and the return procession is marshalled. The Master of the Ceremonies looks rather worried, but everything is well. Three cheers are given for the King and Queen, started by the Headmaster of Westminster School. We consider these inadequate, but everything must be done in order on such an occasion. We look for the return almost as eagerly as for the opening Procession, feeling a little anxious that the King may be overtired after such a long and trying service. But one glance at his face reassures us as he comes from beneath the stone organ screen. As he leaves the scene of the awe-inspiring ceremony behind him, a brilliant smile of relief spreads over his face. This is too much for our feelings. We throw ceremony to the winds and cheer wildly. Shouts of joy peal out, and people thump and stamp upon their seats, like any common crowd in the excitement of the moment. In such a tumult of happy sounds, the King passes on to the outside world, waiting for him with a like welcome. The Queen, who still looks weary but as sweet as ever has her full share you may be sure. The Prince and Princess of Wales also, and lastly, the old Duke of Cambridge get quite an ovation. Suddenly all is over. We feel human and in need of sympathy and food. Champagne, and a health to His Majesty brings all cheerfully to an end. But we sigh a little sigh of relief to think that the Coronation is really over and safely accomplished.

(b)

The Coronation of a King and Queen of England is an event that happens so seldom that it is desirable to place on record every incident connected with it.

People began to assemble as soon as the doors were opened, one of the first arrivals being the aged Archbishop of Armagh

(Alexander), who, with the aid of a lady who accompanied him, walked slowly and painfully to his seat on the north side of the presbytery. The stream gradually increased, but at no time was there any crush or confusion, and by degrees almost every seat was filled. The behaviour of those assembled during the long wait was all that could be expected. There was none of the reading of papers, etc., that characterised the Jubilee service of 1887, but a subdued quiet pervaded every one, and all conversation was carried on in a low tone, the ladies of course having much to interest them in the dresses of the Peeresses and royal guests.

I was not able to avail myself of an opportunity of seeing the Procession through the cloister with the Regalia; nor could I hear a note of the Litany, which for some occult reason was sung in a hole-and-corner way in the Lady Chapel instead of in the choir, where it would have formed a fitting prelude to what was to follow. The hallowing by Bishop Welldon of the new altar of St. Edward, and of the ampul with the cream for the anointing, were notified to the congregation at large by the singing of two hymns. These proceedings were followed by the entry, through the altar-screen doors, of the members of the Chapter of Westminster with the Regalia, which were deposited by them on the high altar. The clergy then returned into St. Edward's Chapel to reissue in solemn procession, singing a hymn, and headed by the Abyssinian votive cross, which had been gilded and mounted on a staff for the occasion. Before the cross walked the Westminster King's Scholars and the united choirs (of the Abbey and the Chapel Royal). The members of the Chapter, as they passed the altar, took up again in order the several pieces of the Regalia and carried them down to the western porch, to be there ready for their delivery to the Great Officers of State.

The processions of (1) the Princes and Princesses of the Blood Royal, (2) the Royal Guests and their suites, and (3) the Prince and Princess of Wales, which followed, formed part of the pageantry of the occasion and not of the Coronation Service.

The great procession with which the service actually began was broken into four sections. The first included the Chaplains-in-Ordinary, who wore surplices, black scarves and scarlet

mantles; the Sub-Dean of the Chapels Royal; Canon Hervey, and the Dean of Windsor, who wore his murrey mantle as Registrar of the Order of the Garter. Then came the Prebendaries and the Dean of Westminster in red velvet copes; a group of Pursuivants in their tabards; the Officers of the several Orders of Knighthood; the Bearers of the Standards of Ireland, Scotland, and England; the Vice-Chamberlain; Sir Hugh Gough, with the King's and Queen's Rings and the Sword for the Offering; and the four Knights of the Garter appointed to carry the canopy for the King's anointing. Several more Officers of State followed, and then the Archbishop of York in a white cope, the Lord High Chancellor, and the Archbishop of Canterbury, also in a white cope. All these processions are regulated by the hide-bound and stagnating precedents of the College of Arms. . . . The two Archbishops should each have carried his crosier, and had his cross borne before him; in the case of the Archbishop of Canterbury by his cross-bearer, the Bishop of Rochester.

The second part of the Procession was that of the Queen's Regalia, and of the Queen herself. The Bishops of Oxford and Norwich, who supported the Queen, wore rich copes, but neither was mitred nor carried his crosier.

The third part of the procession was that of the King's Regalia, and should have included that of the King Himself; but a long interval succeeded before the last part appeared, headed by the Bishops of Ely, London, and Winchester, all in copes, and carrying respectively the paten, the Bible, and the chalice. Like the Bishops of Durham and Bath and Wells, who supported the King, and also wore copes, none wore a mitre nor carried the crosier, typical of his high office. The King's robes were of crimson and not purple velvet, and consisted of the Surcoat and Mantle of State, over which was the gold collar of the Order of the Garter. On the King's head was the Cap of State, of plain crimson velvet turned up with ermine.

Of the ceremonies preceding the crowning I did not see any putting on of the Colobium Sindonis, nor did I observe the Duke of Newcastle present the Glove. The Crown where-with the King was crowned was not, as directed by the Coronation order, the heavy gold St. Edward's Crown, with its imitation pearls and gems, but the Imperial Crown studded

all over with diamonds, which was made for Queen Victoria. The act of crowning was unfortunately marred by the Archbishop in his blindness putting the crown on the King's Head the wrong way, and so necessitating the re-imposition. Had the electric light been turned on sooner, as the increasing gloom demanded, instead of at the crowning, the mistake might not have occurred, and the theatrical effect so properly condemned would have been avoided.

The Homage of the peers was a more imposing ceremony than one had looked for. According to the Coronation Order, the seniors of each degree were severally to do their homage in person to the King, while the rest of each degree meanwhile knelt in their places; but to save time the five seniors actually did their homage together, kneeling in a row before the King, and the rest of the Peers knelt all at once in their places instead of in batches.

The Peers meanwhile had doffed their coronets, which they had assumed when the King was crowned; but I noticed one Peer kneeling behind the King who kept his coronet on. After assisting the aged Archbishop from his knees after doing his homage, the King kissed the Archbishop's hand before relinquishing it.

The Coronation of the Queen by the Archbishop of York came as a real relief after the painful efforts of his brother of Canterbury to get through his part of the service. According to the Order, the Archbishop ought to have taken the Queen's Crown from off the altar and set it on the Queen's head, and then said, 'Receive the Crown', etc. But the Crown was brought from off the altar on a cushion by the Sub-Dean, and so held by him until the Archbishop had concluded the form of delivery, after which the Queen was crowned. The crown itself was a new one, with four arches instead of the two of the King's Crown, and glittered with beautiful diamonds. The assumption by the Peeresses of their coronets at the moment of the Queen's crowning was an extraordinary sight, owing to the simultaneous raising for the purpose of several hundred pairs of white-gloved hands. Quite a long time elapsed before every lady had secured on her hair the red-bagged toy coronets which the inexorable and antiquated rules of the College of Arms insist upon her wearing.

On the resumption of the Communion Service the Bread

and Wine were duly offered by the King, as were the Palls and the Gold by both King and Queen; but I did not observe that the Archbishop said the important prayer, 'Bless, O Lord, we beseech Thee, these Thy gifts,' etc. Immediately after the Prayer of Consecration a curious incident occurred. The Bishop of Durham, who was kneeling on the left of the King, turned and whispered to him, whereupon the King rose from his knees and sat down. The Queen followed suit. The Peers and officials behind, who had meanwhile been reverently kneeling on the various steps, hesitatingly rose to their feet, and the occupants of the galleries, who were also for the most part kneeling or trying to kneel, resumed their seats. But the Bishop again whispered to the King, who at once returned to his kneeling position, an example which was immediately followed by the Queen and her attendants and pages, and by peers and others who had been kneeling before. The group of Bishops on the north side of the presbytery alone continued to kneel throughout.

After the Blessing the Archbishop retired with the King and Queen and the Great Officers of State into St. Edward's Chapel. The ablutions were presently reverently done by two of the Canons of Westminster. During the temporary absence of the King and Queen all restraint was gone, and conversation at once became general; and although the choir had meanwhile begun to sing *Te Deum*, it received as little attention as a mere voluntary. Hardly was it ended when some person below the choir so far forgot himself as to cry, 'Gentlemen, three cheers for the King,' which were promptly given, and the departure presently, first of the Queen, and lastly of the King, who wore his Crown and purple velvet robes, was the signal for further cheering and applause.

These defects apart, the service itself was characterised throughout by the greatest dignity and reverence, and from the beginning to the giving of the Blessing one fully realised that the King had come to be anointed and crowned at the hands of the Church. It is much to be regretted that the Bishops did not wear their copes and mitres and bring their crosiers. The absence of their proper dress and emblems of authority was the more marked, since every one else who took any part in the ceremony wore distinctive dress and carried his ensigns of office. Several of the Bishops habitually wear

mitres and nearly all have crosiers, though they do not know what to do with them; the present occasion might therefore have been taken advantage of for the general adoption of mitres and staves.

In conclusion, may I say how cordially I endorse all that has been said about the contemptible sham antique structure set up at the western entrance into the church; but I think it ought to be known that the Surveyor to the Dean and Chapter, Mr. J. T. Micklethwaite, is entirely guiltless.

It is also right to point out that the greatly reduced size of the galleries in the church, and the omission of others, especially those so indecently set up in former days above the altar and at the west end, was due to an article by Mr. Somers Clarke in the *Nineteenth Century* for September, 1901, calling attention to the scandalous treatment of the building in 1887. The beautiful blue and yellow hangings that have been so much admired were also selected by Mr. Somers Clarke, and their general disposition suggested by him. They were, however, intended to have been hung after the old manner as true hangings, but the upholsterers of the Office of Works have turned them into mere draperies. The great blue carpet was also, in the first place, designed by Mr. Clarke, but here again the pattern has been debased into a design in relief by the same corrupt traditions.

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